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Missionaries and Missionary Work.

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THE riots in China during the spring and summer of 1895 elicited opinions wherever the channels of intelligence penetrated. The efficiency of missionary work was widely discussed, and from the various arguments, various conclusions were deduced. The discussions appear to have been more energetic than former discussions on kindred subjects, and this may have been due to the advanced state of mental culture, which ever admits the influence of religious training as a potential agency in the progress of civilization.

When it became known that the Christian mission at Cheng-tu had been looted and burned, and that a few weeks later, men, women and children had been murdered at Ku-cheng, because they had gone there to teach Christianity, the feeling of the civilized world grew indignant and horrified by the outrage and murder. Whatever opinions were entertained as to the efficiency of missionary work, no one in civilized lands excused or palliated the violence of the Chinese rioters, and it should be written to the credit of Americans in China that they were the first to convene in public assembly and to present to their government resolutions of condemnation. And it is no less due to historic truth to write that it was the government of the United States which took the first step to impress upon China that in no part of her vast territory could an American citizen be disturbed in his rights with impunity.

The excitement of the year 1895 has somewhat passed away. Fond memory has erected a beautiful memorial shaft as a final tribute to the martyred dead of Ku-cheng, and those who were driven from their homes at Cheng-tu have returned to their work

of Christian love and charity. The courier lines of Christian civilization have been advanced, and their outposts as loyally sentinled as was the faith that was first at the cross and last at the grave. The time and the surroundings seem opportune for the subject of this paper.

There are about eleven hundred American missionaries in China, representing the Protestant Churches of the United States and following their respective callings in the different provinces of the empire. Many of these missionaries I know personally, and I have visited some at their homes and attended the services they conduct in their chapels. They need no witness to testify in their behalf. Their work is not done in a corner; all can see it, and those who go to learn the truth and will speak and write it are the best witnesses to the Christian character of the missionary and the efficiency of his work.

My experience as a United States official in Japan and China covers a period of six years, and during that period no case has come before me for advice or settlement, involving directly or indirectly the interest of the Christian churches, when it has ever been made to appear that the missionaries were not influenced in their conduct by the highest principles of right and humanity.

There ought to be no patience with the sentiment that goes out to the great outer world, which is separated by the seas from this ancient empire, depreciating missionaries and missionary work. It is a sentiment that does not commend those who indulge in it, and cannot be supported by evidence that would be admissible in any court of justice. Whatever may have been the social and mental culture of the American traveller in the interior of China, he cannot be envied if when far from the open ports and resting within some walled city, he does not feel new inspiration and relief as he hears the morning and evening bells of some American mission ringing out, clear and distinct, against an idolatrous sky, the notes which, on every Sabbath morning, vocalize his native land with a hymn of praise to the God who has favored that land above all other lands. Wherever an American mission chapel may be found in China there the words of Christ are taught; and around the home altars of American missionaries, the Christian virtues are practiced and the customs and teachings of home inculcated.

Within such homes, patriotic sentiments are cultivated, and the children learn from example to revere the great names of our history and the events recorded therein which have made bright and happy the future of American manhood. Distance and time have in no sense abated the love of home and country in the breast of the American missionary, and the stars and stripes, waving over legations

and consulates in this distant land, are as much the cynosure of hope to him as when seen floating from the dome of the Capitol. Association and experience have impressed upon me the truths I have here written, and justice to American citizenship demands that they be stated.

The efficiency of missionary work has other tests than the statistics which show the number of the mission stations and converts. The customs and prejudices of the country are agencies promotive or non-promotive, and, when the latter, prove of the most insuperable difficulty. Tested by this standard no field was more uninviting than China; for the customs and prejudices of the Chinese were entrenched in centuries of superstition that met the missionary at the border with a wall of conservatism which had withstood the intellectual assaults of all former ages.

Here is the most ancient empire of the world. As far back as history has reached, China existed twenty-two hundred years before Christ, fifteen hundred before the founding of Rome, and seven hundred years before the date of the Exodus. And, as it existed when history first found it, so it has existed during all the intervening centuries. The ethics, the laws and the administration thereof have not changed. The most industrious and far-reaching research into antiquity records that the Chinese were governed by the same form of parental government which has stood unshaken amid the fall of surrounding empires, and is as influential in its life to-day.

Whatever pertains to the land or the people of China carries with it the idea of immensity. The empire includes five million square miles, while the eighteen provinces, which divide China proper, embrace an area of one million, five hundred thousand, with an average size of over eighty thousand square miles, about twice the size of Ohio or Virginia, and an average population of sixteen millions, though some of the provinces contain as many as thirty million inhabitants.

One of the great plains of the world is the plain through which flow the Yellow and Yang-tse rivers, being two hundred and ten miles in extent and supporting a population of one hundred and seventy-five millions, nearly three times as large as the population of the United States by the last census. The sceptre of the Emperor of China bears sway over one-tenth of the habitable globe, and, according to estimates, his subjects number four hundred millions. In territory and population, the reader has before him the magnitude of the undertaking to make an entry into either, and can appreciate the difficulty on this line encountered by the missionary. The land and the people are not only immense and overwhelming, but strange, unique and without analogy.

But other difficulties, more insuperable than the size of territory and the number of population, meet the pioneer missionary at the threshold of his undertaking. He must learn one of the most difficult of languages, and one which appears to have been fashioned to exclude successful communication with other nations. In the place of an alphabet there are twenty-five thousand hieroglyphics, or ideographic characters, each constituting a word, and out of which there is a language exclusively for literary use, to be seen, not heard; to be read, not spoken; and with a branch somewhat easier and less stilted. Next comes the language of the mandarins or court language, spoken in the northern and central provinces, and one which about ten per cent. of the men and one per cent. of the women who read it can understand. And thus from such an alphabet, as it were, three dissimilar languages have been constructed, and these must be mastered by the missionary before he can preach unaided to all classes of Chinese.

Linguistic talent and application will in time enable their possessor to learn the Chinese language, but after he does learn it a difficulty still more insuperable confronts him, for nothing is so difficult to overcome as habits of religious thought and conviction. Lessons of religious duty taught around the fire-side and impressed by daily example become imbedded in the inmost heart, and grow with our growing. Such lessons shape life and are hallowed by the memories of early association and parental love; and the Chinese, like other people, probably to an extent not surpassed by any other people, hold ancestral teachings and examples in the most sacred memory, and it is this principle of human nature that is the basis of the opposition of the Chinese to missionary work.—*Christian Observer*.

(To be continued).

Flatly Contradicted.

THE statements of A-ming's gang of confederates in the matter of the "Outrages on the American Baptist Mission at Kho-khoi," are already sufficiently controverted. In a communication, emanating from the Roman Catholic Bishop of Canton, which has fallen under my eye, are some new affirmations calling for their own special contradiction.

Somebody among his subordinates, it would seem, has been telling the Bishop that some fifty of our converts had left us and gone to the Catholics—that on this account our people were envious and jealous, and had planned a scheme of revenge to kidnap their leader.

To use the Bishop's own language he says, "Why not come to the point at once and say very openly, those fifty converts joined the Roman Catholic church, and it was really the beginning of all our difficulties."

I come to the point at once and declare very openly that there is not a word of truth in the whole statement. No fifty converts ever left us to join the Catholics—nor did forty—nor thirty—nor twenty—nor ten—nor five—nor three—nor two—nor had even one gone at the time that A-ming committed his outrages. Therefore that could not have been "the beginning of all our difficulties" as the Bishop in his ignorance of the facts asserts.

Since the troubles culminated—*since* and not before—one old man of eighty years—nearly blind and almost deaf—dependent on a nephew for his daily food, has been constrained by that nephew to attach himself to the Catholic "adherents," so called, where he himself belonged. Apart from this one old man not another member, man or woman, has left us, notwithstanding the persecution and ill-treatment they had received from A-ming's four hundred adherents.

The Bishop makes a further new statement which I have not heard, even from A-ming's side of the house, concerning one of our members, named Li A-yik. He says, "Li A-yik was the catechist of the Kho-khoi and surrounding places." Neither is there any truth in this statement. Li A-yik is an agriculturalist attending to his business pursuits exclusively. He is not now nor has he ever been at any time "the catechist of the Kho-khoi and surrounding places."

Readers of the RECORDER have a right to an assurance that what they have been hearing from us Baptist missionaries at this place about the outrages at Kho-khoi is plain, direct and undistorted truth.

If this discussion shall help start an extended and searching inquiry into the differences between Roman Catholic and Protestant methods of mission work it will accomplish a great and good result.

WILLIAM ASHMORE.

Re-affirmed with Emphasis.

Readers of the RECORDER will have in mind articles recently published in four successive numbers of that periodical entitled

"*Outrages on the American Baptist Mission at Kho-khoi.*"

We have since seen a communication from the Roman Catholic Bishop Chaussee denying the truth of these articles and putting forward a directly opposite account of the whole affair, which account we recognise as the one originated by the confederates of A-ming immediately after their leader was captured, and by them told to the priests, who in turn laid it before the Bishop, and who further sent it

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on to the French Legation as narrated in No. IV of the above series.

In view of such a communication from the Bishop's hand we here take occasion to RE-AFFIRM MOST EMPHASITICALLY the truthfulness and accuracy of statements contained in the above specified articles in the RECORDER, numbered I, II, III and IV as against the stories invented by A-ming's confederates and now accepted and indorsed by himself.

WILLIAM ASHMORE.
WM. K. MCKIBBEN.
WM. ASHMORE, JR.

Woman speaking in the Church.

BY REV. M. H. HOUSTON, D.D.

With the publication of the present article we think the discussion of Women speaking in the Church had better cease —ED. REC.

WHAT the Christian church is it lawful for a woman to prophesy? We need not say that to prophesy is simply to speak for God to men. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort" (1 Cor. xiv. 3). Is it lawful now for a woman thus to prophesy?

The question is not whether it is lawful for a woman to speak for God to men in a private sphere. To prophesy is to speak for God in public. "He that prophesieth edifieth the church" (1 Cor. xiv. 4). The prophetess of the Bible is a woman who speaks for God in public places. Miriam, the prophetess, spoke to the people of Israel as did her brother Aaron (Num. xii. 2). Deborah, the prophetess, spoke openly under the palm tree between Ramah and Bethel. Huldah, the prophetess, spoke to the representatives of King Josiah "in the college." Anna, the prophetess, spoke in the temple to "all those that looked for redemption in Jerusalem." The women who prophesied on the day of Pentecost, spoke in the assembly of God's people, in the presence of a number of men. To prophesy in a private sphere is something unknown to God's Word. If the teaching of the Scripture be that it is lawful now for a woman to prophesy the meaning is unmistakable: it is lawful for her to speak in the place where men and women are met to worship God. Is this lawful now?

To the question now presented we find intelligent and earnest men, all accepting the Bible as their guide, returning answers which are diametrically opposite. On one side the answer is, that it is permitted now to every Christian woman to prophesy. The examples

in the Bible of women prophesying are adduced; the predictions of the Old Testament that women in the Christian church should prophesy are held up; and the inference is drawn that the latitude allowed to woman now in this matter is the same as that allowed to man. The passages in the New Testament which restrict, or prohibit, the prophesying of woman, are explained so as to convey no restriction. And yet, the importance of these passages can hardly be overestimated. It is attested by their fulness and their recurrence. The restrictions are enforced, in the most pointed manner, by principles and illustrations drawn from the law of Moses, from the relation between our first father and first mother, and from the very instincts of human nature, which are found all over the world. The tone of rebuke towards anyone who ventures to set these restrictions aside is not only severe; it is almost peremptory. We could not venture, then, for a moment to stand with those who do not give to these passages the full weight which a just interpretation demands.

On the other side, the answer to the question before us is, that it is not lawful now for any woman to speak in the public assemblies of the church. The passages which prohibit it are held to be a rule which applies to all women, and the biblical examples of woman prophesying are viewed simply as exceptions to the rule. The inference drawn is, that it is our duty now to follow the rule, not the exceptions; that is, no woman should prophesy. And yet, this view seems to overlook the fact that the force of the considerations in favor of woman prophesying does not rest chiefly on examples. That the examples have force cannot be denied.

Surely it was something that, in the place of chief honor on earth, the temple in Jerusalem, a woman was chosen to declare to men that the promised Saviour had come. Surely it was something that, on that day of days, when the exalted Christ sent down the Spirit to His church on earth, His own mother, with other women, prophesied before all, declaring the wonderful works of God. Certainly it was no light family honor that, in the pious household of Philip at Caesarea, three daughters were prophetesses. If these be exceptions to a rule the question may well be raised whether the exceptions have not more glory than the rule. Still, the chief weight of argument does not rest here; beyond this there is broader basis for its support.

Eight hundred years before Christ appeared among men, God declared through His prophet, Joel, the fulness of blessing that should come to this earth when Christ had finished His work and ascended to the right hand of the majesty on high. There was pointed out the fountain of blessing—"I will pour out my Spirit;" the extent

of the blessing—"upon all flesh;" the result of the blessing—"and your sons and your daughters shall prophesy;" and the depth of the blessing, reaching down to the lowliest of the earth—"also upon the servants and upon the handmaidens in those days will I pour out my Spirit." As wide as the world was the blessing to be, and in all the world the result would be the same; the daughters, as well as the sons, should prophesy; the handmaids, as well as the servants, should receive the Spirit.

When the glorious prophecy began to be fulfilled in the city of Jerusalem, Peter, standing up with the other apostles, pointed to the fact that women, as well as men, were prophesying, and he declared that this was in accordance with the promise, "Your daughters shall prophesy;" "and on my handmaidens will I pour out my Spirit in those days, and they shall prophesy;" and he added the memorable words concerning the gift of the Holy Ghost: "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." The promise was to "all flesh," "to all that are afar off;" and so, whenever the Spirit of Pentecost should come down upon men and women there should women, as well as men, prophesy. Unless, then, the blessing of Pentecost be revoked, the prophesying of woman is not revoked, and as long as the fulness of the Spirit is accepted as the crown and glory of the church, so long must the prophesying of woman be recognized as one of the chief jewels of that crown. Can any of us, then, in view of these facts consent to deny to the church the prophesying of her daughters and handmaidens?

And now, how shall these facts be set in harmony with the restrictions and prohibitions so firmly laid down in the epistles of Paul? That there is a harmony between all the facts and all the principles stated concerning this matter in the Bible, we are confident; just as we are confident that all the facts and all the principles of the material universe are in accord. How shall we discover the harmony? The answer is, by a careful examination of the statements just as they are presented to us in the Bible, looking humbly to the Holy Spirit to give us light. This Word of God is the most wondrous and subtle of organisms. Every feature has its significance, every detail is to be carefully scanned. May its blessed Author, the Spirit of truth, now guide us into all truth.

A close inspection of the facts recorded discloses, at the outset, the circumstance that, of the women who prophesied in the New Testament days, five have been presented to us as individuals, and they were all single. Anna, the prophetess, was a widow; Mary, the mother of our Lord, was a widow; the three daughters of Philip were "virgins." When we look at the assembly in which all the men

and all the women prophesied we observe the singular fact that not one married couple, as far as the record indicates, was found among them. The men were all men of Galilee, separated many miles from their homes; and, of the women who were present, the widowed Mary seems to be presented as a type. The Gospels, as far as they throw any light on the composition of the assembly, indicate that not a man in it was accompanied by his wife. The providence of God had prepared a unique body of worshippers, in which every woman, as well as every man, might exercise the prophetical gift.

In this peculiar set of circumstances is there no suggestion of truth to us? When Charles Darwin was making his observations on the fertilization of orchids he had an experience which he has frankly described. "The strange position," he says, "of the Label-lum on the summit of the column, ought to have shown me that here was the place for experiment. *I ought to have scorned the notion that the Labellum was thus placed for no good purpose.* I neglected this plain guide, and, for a long time, completely failed to understand the flower." Now, if the observer of the Book of Nature rebukes himself because he has disregarded one singular fact, which was the key to the solution of his inquiries, shall not the student of the more wonderful Book of Revelation take heed that he neglect not a group of facts, all of them striking, and some of them peculiar? Surely there is some lesson for us in the fact that every prophetess, specially designated in the New Testament, was a single woman, and that, in the band of men and women who prophesied at Pentecost, not one married couple, as far as the record indicates, was present.

Let us now turn to the statement of prohibitions laid down by the Apostle Paul. We preface what we have to say here by one exegetical remark. In the Greek Testament, as is known to everyone who reads it, the word meaning man (*ἀνήρ*) also means husband; and the word meaning woman (*γυνή*) also means wife. In every case a close examination of the context should leave us in no doubt as to what the proper translation must be. When we turn, for example, to I Corinthians vii. 11 we are sure that the translation should not be, "Let not the man (*ἀνήρ*) put away the woman" (*γυνή*); it should be, "Let not the husband put away his wife." In Ephesians v. 22, 23 we know that the translation would be faulty if it read: "Women (*γυναικες*), submit yourselves unto your own men (*ἀνδράσιν*) as unto the Lord. For the man (*ἀνήρ*) is the head of the woman (*γυναικός*), even as Christ is the head of the Church." The proper translation is, "Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church." This point needs no further remark.

We come, then, to the first passage in which Paul states the restrictions and prohibitions as to the prophesying of woman (I Cor. xi. 3-16.) It is the one in which he gives his fullest discussion of this matter. Paul was the most philosophical of writers. The method which he loved was, to lay down a broad general principle covering a whole case, and then to apply it by every variety of argument and illustration. So he has done in the passage we now have to consider.

He opens his subject with the words: "But I would have you know"—this is the basal principle, and all should understand it—"that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head; for that is even all one as if she were shaven." The first sentence here contains the principle from which all his arguments are deduced. We have given it just as we find it in our English Bible; and now we have to say that, as thus given, it is, in our judgment, a faulty translation. We believe that the translation should read: "But I would have you know that the head of every husband is Christ; and the head of the wife is the husband; and the head of Christ is God. Every husband praying or prophesying, having his head covered, dishonoureth his head. But every wife that prayeth or prophesieth with her head uncovered dishonoureth her head; for that is even all one as if she were shaven." That this is the proper translation is shown by the following reasons, which seem to us conclusive:—

1. An evident rule of correct translation is, that the same language of an author, occurring in two places, should be translated by the same words. The language of Paul in the passage before us, I Cor. xi. 3, is the same as that in Ephesians v. 23. Our English Bible obviously gives a correct translation of the passage in Ephesians—"the husband ($\alphaνήρ$) is the head of the wife" ($γυναικὸς$). We submit that it should give the same translation in I Corinthians—"the husband ($\alphaνήρ$) is the head of the wife" ($γυναικὸς$). In Ephesians the parallel is, that the husband is the head of the wife as Christ is the head of the church. In I Corinthians the parallel is, that the husband is the head of the wife as Christ is the head of the husband.

2. The translators of our English Bible, before they were done with the instructions in I Corinthians about the prophesying of woman, were compelled, by the exigencies of the meaning, to change their translation of $\alphaνήρ$, and to render it husband instead of man. The women who were forbidden to prophesy were forbidden also

even to ask a question in the church; and it was said to them: "If they will learn anything let them ask their husbands (*ἀνδρας*) at home" (I Cor. xiv. 35). This discloses plainly the fact that Paul was speaking of married women.

3. Paul's habitual usage of the word *γυνή* is to denote the married woman, as distinguished from the unmarried and the widow. In this first Epistle to the Corinthians he has used the word twenty-two times (Chs. v., vii., ix.) before he comes to discuss the matter of woman prophesying. In every case he designates the wife; and after dealing with her matters he adds: "But I say to the unmarried and the widows" (I Cor. vii. 8, R. V.) The word *γυνή*, therefore, as used by Paul, means only the married woman.

4. The parallel in our English Bible that the man is the head of the woman as Christ is the head of the man, is not true as a general statement; it is contrary to the truth. How is Christ the head of the man? He directs him as the head directs the body, and the man is in subjection to Him. He and the man have a common life; they are one, as the head and the body are one. He nourishes and cherishes the man as the head nourishes and cares for the body (Ephesians v. 23-33). Now all this, which is true of Christ and the man, is true also of the husband and wife; it is true of no other human beings on the earth. Here is a church, for example, in which we see Mr. and Mrs. B. and also Miss S., a lady, say of thirty-five years, having her own establishment. Is any man in this church the head of Miss S., to whom she is in subjection? Has any man in the church a common life with Miss S., as the head and the body are one? Is any man called to nourish and cherish Miss S. as he cares for his own body? The very suggestions are monstrous. These things are true of Mr. and Mrs. B.; they cannot be true of an unmarried person.

Or, if we attempt to pare down the meaning of the apostle's language, and suppose that he draws the parallel only in the lighter sense that the man is appointed to bear rule over the woman, then his meaning cannot be reconciled with the statement that follows. He declares that the subjection of the woman to the man, of which he speaks, is an instinct of the whole human race, and that even nature teaches that, to reverse this relation, to put the man in subjection to the woman, is a shame. Now, did nature teach the Sandwich Islanders that it was a shame for them to have Kapeolani as their queen? Did nature teach Prince Kung and Li Hung-chang that it was a shame for them to be under the rule of the Empress-Dowager? Does nature teach an Englishman that it is a shame to have Queen Victoria as his sovereign? By no means. Nature does not teach, in any general sense, that the man must not be ruled by the woman.

But nature does teach that it is a shame for a husband to be in subjection to his wife. The rudest savage that roams the forests of North America could not look his tribe in the face if it were known that he was ruled by his squaw; and the instinct of the most cultured Englishman is the same. The parallel drawn by the apostle and the subsequent statement contain the most profound truth, but the truth is nowhere seen, save in the marital relation.

Aud so, as we read the argument of the apostle, we find that every illustration is drawn from the marriage state. Let us follow now his line of thought in regard to the woman; and, in doing so, let us not shrink from accepting the full meaning of his words, even though the rebuke they carry may be keen. Our conviction is that, in the day in which we live, not a few most excellent and conscientious women have transgressed the commands given by the Holy Spirit in this matter, simply because they have not understood, as many sincere Christians associated with them have not understood, the exact import of these commands. Let it be ours now to rely solely on the teaching of the Spirit and reverently to accept this teaching, whatever be the judgment it lays on us. Every word of God is life and health; every transgression is sorrow and loss. "Teach me, O Lord, the way of Thy statutes, and I will keep it unto the end."

The apostle begins: "Every woman that prayeth or prophesieth." The two acts—praying and prophesying—are put together for an obvious reason. In either case the person who speaks in the public assembly stands between the people and Christ. In praying she speaks for the people to Christ, in prophesying she speaks for Christ to the people. In either case she takes the superior place. "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head, for that is even all one as if she were shaven." The woman who takes a place superior to her husband in the public assembly, coming between him and Christ, dishonoureth her head; she dishonours her husband, who is her head, and she dishonours her own head, for it is even all one as if she were shaven. The allusion here is to the laws of the Mosaic code, which have reference to the "uncovering," or shaving, of the head of a married woman.

In the victorious wars of Israel, when an Israelite saw among the captives a woman whom he wished to marry, he could not take her to wife until her head had been shaven (Deut. xxi. 12). This was the token that she was no longer in subjection to a former husband. After shaving of the head he might take her as his wife. Or, a man of Israel had become jealous of his wife; he suspected that she had not been true to the subjection and honor which she

owed to him. There was no evidence in the case ; the woman might be innocent ; but the peace of the household had departed. God provided a method by which the truth of the matter might be ascertained. The woman was to be brought to the priest, and the priest was to "set the woman before the Lord and uncover the woman's head"—that is, shave or cut off her hair (Num. v. 18). This indicated that, for the time, she was removed from the place of subjection to her husband. Then she was to be tried by the ordeal of the "bitter water," and God promised that He would disclose the truth as to her innocence or guilt. And so, in immediate connection with this law of "the trial of jealousy" in the Mosaic code, we find the law of the Nazarite. The long hair of the Nazarite was the token that he was in intimate subjection to God as the wife is to the husband. Samson, while he wore his hair, had his strength. When his head was shaven he had forfeited his place of subjection to God, and his strength was gone.

The meaning of the apostle, therefore, is plain. The woman who comes between her husband and Christ in the church, either to pray or to prophesy, has left her place of subjection—"that is even all one as if she were shaven ;" and then the apostle adds, with severity of emphasis, "If the woman be not covered"—that is, in subjection to her head, her husband—"let her also be shorn or shaven ; but if it be a shame for a woman to be shorn or shaven, let her be covered"—that is, let her remain in subjection to her head ; let her not take the place of superiority in the church, either in prophesying or in prayer.

The apostle presses his point further by calling up the primæval creation of the husband and the wife. The husband was not created for the wife, but the wife for the husband, and "for this cause ought the wife to have power (authority) on her head because of the angels;" she ought to show openly in the church that she is under the authority of her husband, for the angels are witnesses of all that is becoming or unbecoming in this public worship : "Ye are come unto an innumerable company of angels." The apostle guards his argument by saying that he does not mean to deny that the husband and the wife are one : "Nevertheless, neither is the husband without the wife, neither the wife without the husband, in the Lord" (verse 11). But, he says, your own instincts teach you that the wife should keep in the place of subjection : "Judge in yourselves : is it comely that a wife pray unto God uncovered ? Doth not even nature teach you that, if a husband have long hair, it is a shame unto him ?" Not that it is a shame, *per se*, for a married man to wear long hair.

Nature did not teach Samuel or Samson that it was a shame for them to have long hair. Nature did not teach Edmund Burke or

George Washington that it was a shame for them to have a queue hanging down the back. Nature teaches no such lesson to Li Hung-chang and the millions of his countrymen. Paul was speaking of long hair in its biblical significance as a sign of the subjection of the wife to the husband. Nature does teach every man, as we have already pointed out, that, to reverse this subjection, to put the badge of the subordinate position on the husband, is a shame. "But if a wife have long hair it is a glory to her; for her hair is given her for a covering."

Such is the argument of the apostle in his first discussion of this matter. Then in the same epistle (I Cor., Ch. xiv.) he deals with the whole subject of prophesying and expresses the earnest wish that all in the church may receive and exercise this gift of the Spirit. Lest anyone should construe his broad expressions as including the married women in the church he adds: "Let your wives keep silence in the churches; for it is not permitted unto them to speak; for they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home; for it is a shame for wives to speak in the church."

Then in the final passage dealing with this matter (I Tim. ii. 11-15) the apostle says: "Let the woman (wife) learn in silence with all subjection. But I suffer not a woman (wife) to teach, nor to usurp authority over the man (husband), but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman (wife) being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing if they continue in faith and charity and holiness with sobriety." The emphatic point of the passage is, the subjection of the wife to the husband; the illustration is, the subordinate relation of our first mother to her husband; and the promise is to the married woman who abides faithful in the holy relation in which she is placed. It is true that the instruction contained in the two verses (9, 10) preceding this passage, which relate to modesty of dress, applies to all women, the unmarried as well as the married. But this does not affect the point that Paul is speaking particularly of married women. In the passage immediately below he says that a bishop must be sober, of good behaviour, not given to wine, no striker. The fact that these duties belong to all men, unordained as well as ordained, does not affect the point that he is speaking particularly of bishops.

We have now gone over the passages of the Bible which relate to the prophesying of woman. The conclusions which we draw from them may be summed up:—

1. It is one of the glories of the Christian era that the Holy Spirit bestows on woman the gift of speaking for Christ in the public assemblies of the church. God, our Saviour, in His great loving desire that all men be saved, would appeal to them by every kind of personality and by every tone of the human voice. In the grand discussion of the value of prophesying which Paul presents (I Cor., Ch. xiv.) he urges that all the members of the church, except only the class already specified, seek and exercise the gift of prophecy. For, he says, "if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest." There are springs of the human heart which may be touched by the voice of woman when the stronger tones of man have failed to penetrate to that point.

2. Though the prophetesses presented to us in the New Testament are all unmarried women it by no means follows that every unmarried woman in the church is a prophetess. There is but one evidence of a widow or a "virgin" being called to prophesy; she must possess the gift of prophecy, bestowed by the Holy Spirit. She must have the knowledge, the power, the voice that fit her to speak "unto men to edification, and exhortation, and comfort."

3. The prophetess is not a ruler in the church. The New Testament shows plainly that the Christian church is to be ruled by bishops, elders, pastors—by men only.

4. The glory and crown of the wife is to be in subjection to her husband, and to show, by all meekness and quietness, the relation which the whole church bears towards Christ. For her to speak in the church—even though but two or three are gathered together—is to break through the subordination which is the beauty and the safety of all who worship Christ. She presents a spectacle which the angels look down on with sorrow. In the marriage relation, the chivalrous regard, the tender love which the husband bears to the wife, must ever rest on the truth that he is the head, cherishing her as his own body; that he is the stronger, she is the weaker. "Giving honour unto the wife," says the Apostle Peter, "as unto the weaker vessel." The married woman who undertakes to assert for herself a position of equality with her husband, is a disorganizer of society, and, in the nature of things—by the very law of her creation— forfeits the highest joy and peace which are the grace, the ornament, the indescribable sweetness of the marriage state.

In our day some of the most devoted, spiritual Christian women have transgressed in this matter. We have already pointed out one consideration which goes far to extenuate their course. The instruc-

tions of the New Testament bearing on the subject have, we believe, been widely misunderstood, owing in large measure, as we think, to an unfortunate translation in our English Bible. But there is still another consideration which should be taken into account in viewing the conduct of our Christian sisters. In the Western lands, which are called Christian, there are localities in which the piety, the courage, the enterprise of the church are embodied in a few earnest women. The men in the church do almost nothing, and the women must either put themselves in the front, or the work of Christ is left undone. Where this state of things exists it is not surprising that women should be found outside her proper sphere.

The condition of the church, under such circumstances, was illustrated in the days of Deborah. The significant statement of the Bible about this woman is, "Deborah, a prophetess, *the wife of Lapidoth*, she judged Israel at that time." The wife took the lead of the husband, for an ignoble, craven spirit had fallen on the men of that day. The foremost man of the people, the chosen hero, is Barak; and what sort of a hero is he? When bidden by the Word of God to go to battle he clings, with the utmost pusillanimity, to the skirts of a woman. His words to Deborah are, "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go." The woman consents to go with him, and then administers a stinging rebuke: "Notwithstanding, the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman." The men of the Church had abdicated their manhood, and the wife, no longer in subjection, had become the head.

The Bible points out the solution of all the difficulties which encompass us now. Let the men of the church everywhere quit themselves as men. Let the women of the church be in subjection to their own husbands, keeping silence in the public assembly, counting it their glory to illustrate the subjection of the church to Christ. And let us all, humbling ourselves deeply before God, seek with one heart the fulness of the blessing of Pentecost, that the sons and the daughters of the church, the servants and the handmaidens, may alike be found declaring the wonderful works of God—speaking "unto men to edification, and exhortation, and comfort."



China in the Light of History.

BY REV. ERNST FABER, DR. THEOL.

Translated from the German by E. M. H.

(Continued from page 592, Dec. No.)

N account of the foreign trade China has several hundred foreigners in her *Customs' service*. It must be acknowledged that a number of them are very remarkable men. The high salary makes a careful selection possible. The head-Customs'-officials speak Chinese well, and are familiar with Chinese writing and business habits. They are all accustomed to treat the Chinese officials, as well as the people, with due respect. Many excellent arrangements are due to the able management of the Customs' service, such as light-houses and other beacons, order in the harbors, accurate surveying along the coast, good maps and exact statistics about imports and exports, also pamphlets on the main articles of trade. The income of the Chinese government is constantly increasing. One might be inclined to take for granted that these gentlemen stand in high favour with the Chinese. The contrary, however, is the case. The Chinese are anxious to be relieved of the foreigner as soon as possible. Many Chinese look with envy upon the high salaries and high life of these foreigners, who enjoy the same at the expense of the Chinese empire. Their achievements on behalf of China, as a whole, are not appreciated by the avaricious Chinaman. It has never come to my knowledge that one of the Customs' officials has ever converted a mandarin to the ideas of Western civilization.

Besides these Customs' officials an increasing number of *technologists* and *instructors* are in the service of the Chinese mandarins or rather the Chinese government. These are found in the mines, foundries, spinning mills, silk establishments, arsenals, powder magazines, wharves, and in the naval, military and language schools. The pupils here number hundreds, yea, thousands. One would think that from such institutions much light must be dispensed. This intercourse cannot be without its influence, but it is limited to a narrow circle. Its full significance will not appear until after several generations, when these pupils have reached an advanced age, and others, even abler, are in the prime of life. The number is still too small in comparison to those who are bigoted supporters of ancient Chinese wisdom—about 1 to 1000 or more.

The Consular officials of the Western countries also form a notable power. All the greater governments have Consuls employed in the chief places. These are, of course, men who are thoroughly

cultured and in every respect worthy of esteem. They are considered of equal rank with the highest Chinese officials in their respective places. Many of them speak Chinese, some are also able scholars. Officially and socially they frequently come into personal contact with the highest Chinese officials. This has been going on for several decades. Many a contention between Chinese and foreigners has in this manner been satisfactorily settled. But there has been no approach of the Chinese to the foreigner, nor any confidential relations between them. The Chinese gentry are usually, it is said, quite as pleased at the conclusion of an interview as the Consuls themselves.

We might expect most from their *Excellencies the Ministers* and *Ambassadors* at Peking. They come from the highest circles of their respective countries, are equipped with eminent endowments and scholarship, are surrounded by the glory of their lofty positions, their secretaries are able scholars, their interpreters are distinguished sinologues; all the helps of Western civilization are at their command. "When a man is elevated by nature it is no wonder if he achieves something." Unfortunately I am not in a position to sum up the grand accomplishments of these illustrious diplomats, for they are entirely withdrawn from my judgment, even my knowledge, as I have as yet had no opportunity of paying a visit to the capital of China. At times you hear it whispered that each of these eminent gentlemen keeps a hobby which bears the name of commercial policy. The enactment of beneficial commercial negotiations as a sort of broker is said to be the mainspring of this hobby. There is also sufficient leisure to be thoroughly engaged with "what one eats and drinks in China," and now and then to strike a blow at missions.

The *Chinese Ambassadors* and *Consuls* with their staffs of select scholars in the different states of the Western countries, do much to make the cultured Chinese, even in the highest circles, more familiar with the peculiar civilization of the West. The reason that this is not more noticeable as yet lies in the lack of thorough linguistic preparations of these Chinese. They are also aware of the fact that they dare not be carried away by sympathy with the foreigner, as this would call forth the hatred and opposition of the influential circles of China. It is their duty not to give up one iota of their inherited Chinese prejudices; on the other hand, however, to be as liberal with bows and polite phrases as occasion demands.

A greater emigration is made by the thousands of *labourers*, who return from foreign lands every year, after an absence of several years. The chief places to which the Chinese emigrate are Singapore and the Malay possessions of England, Borneo, Sumatra, Java, the Philippines, Tongku and Annam, Siam, Burmah, Japan, the Hawaiian Islands, United States, Canada, Peru, Chili, Australia,

New Zealand, West Indies, Congo Free State and other parts of Africa, and also Corea and Siberia. Naturally the experiences of these labourers are not always the same, and not always pleasant. Still they become acquainted with other circumstances and find many things preferable to those at home, and they generally bring back quite a sum of money. After spending again some time in the homeland, some begin to notice the stress of circumstances, and foreign lands appear to them in rosier hues.

Newspapers, too, have an influence. English newspapers, published in Hongkong and Shanghai, are read in the Yamêns of mandarins of high rank. Subscriptions for Chinese newspapers are increasing from year to year. The most important news from all quarters of the globe is made known to a large number of Chinese readers. By this means many an ancient Chinese prejudice is broken down. However, the circulation is still limited to the ports and their immediate vicinity. The many millions in the interior still grope in their old inherited darkness.

The Chinese government had *translations* of scientific works prepared and published, for example: works of Geography, History, Ship-building, Navigation, Powder Manufacture, Chemicals, Mining, Physics, Engineering, Botany, Iron, *Materia Medica*, etc. Although these were only applicable to certain purposes, arsenals and schools, yet from these centres they were destined to spread some light on actual science and industry. But the first elementary ideas of foreign science are unknown to the mass of Chinese scholars, and they are then incapable of reading works of this kind with intelligence and profit. The first need is a large number of primary schools. At any rate we can rejoice over these rays of light, even if they are broken by the strata of terrestrial atmosphere, for they are the heralds of bright day-light.

XX. *Break of Day.*

Christ is the Light of the World, and the light shines in the darkness. *Missions* are as old as the Christian church. As far as we know the Nestorians were the first to come to China as missionaries, the Catholics following. In the 17th century a start was made by Protestants on the island of Formosa, but in too limited a locality and for too short a time for the work to become deeply rooted. The Dutch government suppressed it in order to transact commercial business with the Japanese (see *China Review*, Vol. xiii). A history of Protestant missions is not to be expected here, only a few outlines will be given to make a more intelligent judgment possible. Our mission has no other purpose but to carry out Christ's commission: "Go ye into all the world and teach all nations." Our motive, too, is the command of Christ, not the misery of the heathen world. There is misery

enough in all lands, so that every missionary would find enough to do in the home-land. Christianity will never put an end to misery until the end of days. Christ appeared for all the world; His salvation is for all people. The tidings we bring are those of Saving Grace, the invitation to the kingdom of God.

The missionary is not only a preacher of words, but an example of Christian life. Not that he is to have or could have a perfect knowledge of it, but the life itself, healthy and sound, must exist in him as a heartfelt, personal appropriation. No man can completely free himself from the associations from which he has received his impress. Every missionary stands in connection with some definite church and more or less with some theological movement. These are the humanly and locally defined differences in Protestantism, which are quite conspicuous in missions. In China there are representatives of over fifty different missionary societies, which again represent about as many separate bodies of Christians. Some missionaries are in duty bound to strictly adhere to the peculiarities of their sect and to establish them in their native churches. There are also the national differences of English, Americans, Canadians, Germans, Swedes, Australasians and Danes to be considered. This renders the unity of spirit more difficult amongst 1500 missionaries (now already 2500 men and women). Still ideal unity exists, and occasionally finds expression. Superficial observers, however, are easily misled. There is no harm in variety, but rather gain. Differences become destructive only when they degenerate into sectarianism and mutual condemnation as heresy. The truth, of course, can be only one, but the conceptions of the same truth always differ and depend upon the condition of the individual. Spiritual truth can also be divided into innumerable individual truths and no person will ever be able to attain to a knowledge of the sum total of all truth. Where there is life there must be variety, and the better this life is nurtured the greater and the more numerous will be the variations. This is the case in all culture. We should, therefore, rejoice over the rich variety in Protestantism and thank God for the same, but we must bear in mind the fact that the same life, life from God, throbs in every living member, and that the Spirit of Christ is the bond of Love.

The missionary is also, voluntarily or involuntarily, whether at home a scholar or a labourer, a bearer of Western civilization. There are habits or customs common to all, such as cleanliness and truthfulness, and there are scientific results known to all, e.g., the explanation of eclipses. An elementary pupil of the West can speak fluently about things which still lie beyond the horizon of the Chinese scholar. But the value of a diffusion of the most common elementary truths amongst the masses of China must not be underestimated.

The power of superstition and prejudice is thus broken. Even the simplest missionary can alleviate some distress and instil some good. Furthermore, the ordinary morality of the missionary is higher than that of the best Chinese in monogamy, sense of truth, cleanliness, purity, honesty, sympathy, etc. The missionary's influence on the Chinese, therefore, can be and is only for blessing. We must not, however, expect a moral ideal to be attained within one generation. The individual in China stands in too close a connection with the whole community to make an uninterrupted development possible. The Chinese have been moved to some deeds of benevolence and moral aspirations by missions, as is proved by foundling asylums, public schools, hospitals, preaching halls, improved methods for the care of the blind, the poor and the aged.

The missionary is also a citizen of his respective state, and as such is furnished with a passport by his Consul. As long as passports are issued it is a matter of honour for each government to see that the citizen concerned is treated according to existing treaties. Without regard for justice it would be poor policy to allow any room for the arbitrariness of mandarins. In any case, it should be immaterial to Consuls and Ministers, whether the person in need of protection or justice be travelling in the interests of scientific research, of trade, missions or anything else; legally he is the holder of a passport, and should be treated as such. It is unfortunate that enlightenment on this subject seems to be necessary in some places. Of course we do not mean that the missionary should, under all circumstances, claim his rights. But enough of this. Much confusion will be avoided in future if the above three points are kept in mind. The missionary is the bearer of the Gospel of Divine Life, of Western civilization, and of a passport of citizenship.

Nothing need be said about present mission work and its success. In a few weeks a hand-book* will leave the press, which will offer all information. Our work for the Chinese is not in vain. I have been able to convince myself that the Gospel is a power of God in the heart of men, which changes sinners into blessed children of God. But it must be proclaimed as the power of God, which renews the hearts. All Christian virtues, social reforms, and also political regeneration, will in due time appear as the natural results of this new life, as do the blossom and fruit on a living, healthy tree.

Conclusion.

I would ask my reader to draw his own conclusions and to ponder on his own relation to Christ, on His salvation of the world, His missionary command, the kingdom of God, and on China in the Light of History.

* Since been issued—Ed. REC.

The Present Status of Christian Work in Japan.

BY REV. H. LOOMIS,

Agent A. B. S.

FOR some time past there has not been the same progress and success in Christian work as in former years. The causes for this state of affairs are various.

One of the reasons is apparently the failure on the part of the Japanese pastors and evangelists to meet the responsibility that devolves upon them in caring for the flocks that depend upon them for instruction and guidance. It is very largely the case that as the work has passed out of the hands of the missionaries into that of the natives there has been a decrease in growth and interest.

This is not especially strange, or to be wondered at. Many of the preachers are Christians who have not had a long training, and they lack the knowledge and experience that are requisite to the highest success.

It is also evident that there is among the preachers a failure to understand what are the essentials of Christianity; and instead of the important and fundamental doctrines being brought to the front, matters of little consequence are given undue prominence. Instead of giving the people a picture of the nature and exceeding sinfulness of sin that would make them hate and loathe it and seek deliverance from it, there have been disquisitions on philosophical and scientific themes. In the place of teaching the depravity of the natural heart and the need of the cleansing power of the Holy Spirit there has been a tendency to teach that men are creatures of sinful habits, and the one great thing for them to do is to reform. It is sometimes also assumed that man has the power to do it in his own strength. This is not universal, for there are some who do give due prominence to the essentials of the Christian faith. Where this is lacking there is a diminished interest in the churches and a lowering of the standard of Christian life.

Another cause of the present condition of things is a wave of materialism sweeping over the land. The former president of the Imperial University, and others who are prominent as leaders of thought, have come out boldly in the denial of all that is supernatural, and maintain that "when men are thoroughly acquainted with the nature of things, and the principles which control the world, religion is superfluous."

According to these teachers, religion based on future rewards and punishments may satisfy imperfectly developed minds, but the highly

developed consciousness can never allow, as a motive for action, the existence of an external authority such as religious devotees claim for their objects of worship.

It is admitted that a large class of people have been benefited by religious teachings, and that the doctrines of Christianity are superior to all others, that no other creed has better taught the doctrines of universal brotherhood, nor supplied stronger incentives to virtue. It is also conceded that among the missionaries there are men of great earnestness, who feel that they are preaching the truth. If their zeal is imparted to the Japanese converts we may yet see a great awakening in the land.

Another cause of the diminished growth in Christian work is the rapid increase of the commercial spirit among the young Japanese. For years past many of the leading men have been turning their attention to the development of the resources of the country and multiplying the industries and sources of revenue. This has resulted in various enterprises that have brought prominence and wealth to the few who have achieved success, and the old sentiment that to engage in commercial pursuits was disgraceful has largely passed away.

There has followed this state of affairs a greed for wealth that engrosses the attention of a large class of the rising generation to the exclusion of everything else. The Christians are caught in the tide and carried along with the others in the general desire to become rich. Several of the pastors and evangelists have given up Christian work and gone into business. Fewer young men are also turning their attention to the ministry.

But this state of affairs is not likely to continue much longer. Many will learn by a bitter experience what is the deceitfulness of riches, and its pursuit as well; and we hope the time is not far distant when the Christian churches in Japan will be fully alive to their duty and responsibility.

There have been reports of a general defection from the faith among the Japanese Christians. But extensive inquiry has revealed very conclusively the fact that the teaching and acceptance of heterodox views is confined to a very limited circle. The great body of the Christians are loyal to the truth; and the results of preaching new and advanced views in theology have been so disastrous that the present tendency is more and more towards the acceptance of the doctrines that are held to be fundamental to the evangelical faith.

It is a pleasure also to state that the relations between the missionaries and the Japanese are, in general, intimate and cordial. There is testimony from a great many sources that, with a single exception, no special friction is experienced on account of a hostile or anti-foreign spirit on the part of the Japanese Christians.

The one thing needed most of all in Japan at this time is the outpouring of the Holy Spirit. It is the general feeling that there are enough men and means to work a great change in this country if only accompanied by the power from on high. In many ways there is a ripening for such a coming of Divine power, and in many minds the hope and expectation of such a blessing. For some time past meetings have been held by the various pastors and other workers in Tokyo for the special object of praying for the outpouring of the Holy Spirit. Much interest has been manifest, and special services are being held in many of the churches in order to arouse and stimulate the believers, as well as gather in the unconverted.

The coming of Mr. Mott, of the Young Men's Christian Association, just at this time, is most providential, and is possibly the agency that is to be used of God for a general awakening. He is a man of deep earnestness and spiritual power; and his work in other lands has been greatly blessed. The beginning of his labors in the southern part of the country is quite promising. A work like that accomplished in China and elsewhere will be a great blessing to Japan.

Yokohama, Japan.

God's Acre.

The Mission Cemetery where five Children lie buried.

God's acre in a foreign land,
Wind swept and barren to the outer eye,
But rich in memories, for there sleeping lie
The little ones by heaven's breezes fanned.

The mother's joy, the father's hopes are there ;
There, too, the heart by sorrow oft is wrung,
For hopes are wrecked to which they fondly clung,
And sometimes there is well-nigh black despair.

Rachel refusing to be comforted :
The tale how old, how ever new the theme !
The wide world o'er the cry is still the same,
When frail hearts fail and faith seems unsupported.

Death is not death to those who have but faith,
Death is the gate that opes on fuller life,
Free from the troubles that are here so rife,
Lived in God's presence and secure from scathe.

Transfigured is the wind swept barren hill,
For God is there e'en when we knew it not ;
The little ones are sleeping as in cot,
And love is o'er them,—let them sleep their fill.

Though stony is their pillow yet their dreams how rare,
Rare as the vision which young Jacob saw ;
There let us plant his ladder and our eyes withdraw
From earthly mounds to heavenly homes so fair.

R. C. F.

Ch'ing-chou Fu, Shantung.

"No Sermon Paper in Stock."

BY REV. WILLIAM N. BREWSTER.

SUCH was the reply received to an order sent to a dépôt of stationery supplies, kept especially for the accommodation of missionaries. A large assortment of almost every variety of writing paper was on hand, but the agent said, "We never have any call for sermon paper."

The writer's sensations upon receiving this reply were similar to his feelings when, as a very young and impecunious clergyman, he sought in vain among over twenty Methodist preachers, in a large city, to borrow a copy of John Wesley's Sermons.

Here were over a score of ordained ministers, getting their supply of writing paper from this dealer, but there was no call for paper most suitable for writing and preserving their sermons.

Why this singular state of things? Would it likely be the case in England or America if the majority of the customers were ministers? Most certainly not. It would have been in the dealer's first order. We do not mean to imply that this is a proof that all these missionaries never write any sermons.

But it is a fact that many missionaries get sadly rusty in the art and practice of sermon making. The above caption is but a symptom of the disease.

There are many Reasons for this.

The average missionary has few opportunities to preach in his mother-tongue, and, generally, when he has, the congregation is but a handful, and there is little inspiration in preaching, and small incentive to preparation.

For some time after reaching the field he is dumb in the language of the people. Then follows a time of greater or less length, when his speech is broken and difficult, both for himself and his hearers. His mind is of necessity occupied with the words rather than the thoughts. He limits his range of thought to his vocabulary. If he can only make himself understood at all he has reason to be well satisfied with the effort.

Of course there are prodigies who "begin preaching in six months," and who "master the language in less than two years." But these are rare, and generally live in some other field, or a long time ago, or have broken down and had to return home. Living specimens are rarely seen. Most of us are poor mortals who have to

get the language, if at all, by long and laborious effort and continuous practice.

This period tends to cool the ardor of the young missionary for sermonizing; and without the enthusiasm there soon follows indifference, or inactivity, which is certain, if long continued, to result in the weakening, if not entire loss, of the capacity to prepare thoughtful, clear, well-arranged and appropriate sermons. No mental law is more universally conceded than that the ability to think clearly cannot be developed but by the diligent use of those faculties. And it is equally certain that the capacity cannot be retained when once acquired, but by constant practice.

As soon as the missionary is able to use the language, another difficulty arises to interfere with his doing much careful sermonizing. If in an old and prosperous field, which is almost invariably undermanned, he is loaded with an amount of work that consumes his time, absorbs his thought, and exhausts his energies. He has accounts in endless detail. Probably he never kept accounts before. He must learn how in the excellent but hard school of experience. His time is interrupted every hour of the day by his native helpers or their people.

How unlike the pastor in the home land, who can spend four hours nearly every morning in his study, preparing "beaten oil for the sanctuary." It is not because he is lazy that the missionary often prepares his Sunday morning sermon after his Sunday breakfast; and sometimes brings to the sanctuary saw-dust instead of "beaten oil." The whole week has been such a "horrid grind" that he is as dry as though he had been in an hydraulic press. Human nature has limitations, and he has reached them.

Or, the missionary may be in a new or unfruitful field, and not be troubled by native helpers coming in upon him at all hours. He would welcome such intrusions as angel's visits. He has no large native Christian congregation to inspire him. Most of his preaching is of necessity, to shifting crowds of non-Christians. They will not stay through a service; they would not understand a Scripture exposition, if they did stay. This is probably the most deadening environment of all. Without sheep to feed what shepherd will labor to prepare the fodder? Verily the odds against the missionary who determines to be a good preacher are heavy indeed.

There is another class. What shall we say of those who are set to teaching English, or other subjects, in English, as soon as they arrive in the field? This is a numerous class, particularly in India and Japan; and increasingly numerous in China. "To fill a gap," "to relieve some one in danger of breaking down," "to maintain the reputation of the school," the young missionary is pushed into

this kind of work at once. He is anxious to be of use. He does not realize the importance of getting the language rapidly. These other side issues increase until they absorb his time and strength. Too late he realizes that he is a cripple for life in his chosen field of labor.

The writer has often wondered if it would not be a good thing to organize a "Society for the Prevention of Cruelty to Missionaries" and make the stopping of this cruel custom a chief department of its work. Far better let the gap go unfilled; better that the reputation of the school suffer than that one of God's chosen prophets should go through life tongue-tied, while multitudes all about him go into eternity ignorant of the story of salvation he might have told them.

The writer has no controversy with the schools in question. They are doing a great and blessed and necessary work. But in the long run the schools would be gainers by it, and the missionaries' usefulness would be multiplied, both in the school and out of it, if all who come out for that work, as well as all who are unwittingly caught in its meshes, were required to pass a good examination in the colloquial before beginning any English teaching.

But is it of special importance that missionaries be good preachers in the sense that expression is used in the home land? Some would say the natives are not far enough developed to appreciate good sermonizing. The work of organizing the church, of teaching in the class-room and looking after the details of building, book-selling, book-making, and the like, are better employments for the time of the missionary than writing sermons.

All these things are important and necessary, but, nevertheless, the preacher's first work is to preach the Word. In all ages and localities where this has been discredited, and other things, whether ritual or church machinery, have been given precedence, the spiritual life of the church has weakened or died.

It is as discreditable to a preacher not to be able to preach as to a carpenter not to be able to build a house.

No greater mistake can be made than to suppose good preaching cannot be appreciated by the people of these Eastern lands. To be sure, it must be adapted to the conditions of Oriental life and thought; but it is the part of good reasoning to make profound truth clear to dull minds. And when these truths are understood they are more thoroughly appreciated by the native Christians than by a home congregation, because they are newer to them.

But the most important reason why the missionary should carefully prepare, and preach with power, is that he is the model from whom all his native preachers learn. From him they get their sermonic habits. If he prepares his sermons after breakfast Sunday

morning they will do likewise. Our native helpers know our habits as well as we ourselves do. If the missionary frequently prepares with care, as a pastor at home is expected to do, some of his native helpers will learn of him; they will develop into thoughtful preachers of the Word who feed the people, and a higher grade of preaching throughout the mission will naturally result.

The importance of this cannot be overestimated. Our native helpers have not volumes of sermons by great preachers, nor periodicals with such models to read and learn from. Unless they hear such sermons by their foreign missionaries there is small chance for them ever to learn how to preach.

But since the end to be obtained is so difficult, how is it possible for the average missionary to overcome these obstacles?

The writer will not presume to solve this problem. Every man must do this for himself. However, a suggestion or two may not be out of place.

In the first place, an experience of at least two or three years in the regular pastorate at home, before coming to the foreign field, is almost essential. To come right from the college or seminary halls into the midst of a strange people and language, with no practical experience in preparing and preaching regularly to a critical congregation for some time before coming, is putting the missionary at a fearful disadvantage. The foundations should be first laid by practical experience at home. Then the missionary stands a fair chance of passing through the trying time of getting a start in the language without losing his ability and enthusiasm for sermonizing.

It may well be questioned whether missionary societies should ever send out young men for evangelistic work, who have not had considerable experience and success in the home field.

But at best the odds are heavy, the difficulties great. Only by persistent effort, by using odd moments, and especially here in China by using the long hours spent in slow travel by sedan-chair or boat, can the missionary, loaded with many varieties of work, hope to keep his sword bright.

It is more difficult to succeed here than at home, but let the oft baffled but persistent herald of the Cross, on the frontier, cheer himself with the knowledge that he is laying foundations of spiritual empires. His success will help generations of preachers yet unborn.

It is worth many times the cost.



Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

Christian Education; its Place in Mission Work.

BY REV. D. Z. SHEFFIELD, D.D.

THE end of all Christian activity is not to persuade men's intellects, but to mould men's hearts; not to make men understand the truth, but to make them love the truth and live the truth. Christian truth by its own inherent force, by its adaptation to meet the deepest needs of the human heart, often compels the assent of men's intellects, while they refuse to receive it into their hearts and to give it dominion over their lives. Thus it is a common experience with missionaries in every land that men listen with admiration and approval to their teachings. Do they set forth the great truth of one God, the just and holy one? He is recognized as the exalted Being, after whom men have been groping in the dim light of their own reasoning, and towards whom they have felt drawn by their deepest spiritual needs. Do they tell of a Divine incarnation? This thought is less strange to the mind of the heathen in their conception of the relationship that exists between mankind and God—rather between mankind and the many gods—than it is to Western scientific naturalism that binds nature in the strong chains of self-determined law and fixes an impassable gulf between the infinite and finite. Do they speak of expiation for sin through Him who was sent of God to be the world's Redeemer? Expiation, the innocent suffering for the guilty, has found a place in nearly all the ceremonies of worship which have been elaborated to satisfy the religious cravings of the human heart. Men assent to the most essential truths of the Christian religion and smilingly assure the missionary that there is no difference between him and themselves, and yet these truths have no relationship to their lives; they are but beautiful conceptions spread out before their thoughts, like the evanescent rain-bow upon the summer's sky, to vanish from sight as soon as they turn their thoughts to the actual experiences of life. Thus the light of Divine truth shines in the darkness, and the darkness comprehends it not until the Divine Spirit touches the heart and convinces it of its

deepest needs, when it responds to the truth, and the life is made light through a living faith in Christ.

But as men assent to Divine truth without accepting it for themselves as their rule of life, so men accept Divine truth as the ground of final hope without making it the ruling power in their lives. Formal Christianity is more easily propagated than vital Christianity. The explanation is that the first is largely intellectual assent, or, if the heart is somewhat moved, it is only to give a kind of moral approval, while the old order of life is but little disturbed; the second is heart-appropriation; it is character-regeneration. "Old things have passed away, behold! all things have become new." This is a work of supreme difficulty and of supreme importance. The question is commonly asked of the missionary, "What is your success in winning converts?" The question of greater importance would be, "What has been your success in producing the Christ-likeness in the lives of your converts?" The Christian church of future generations in every mission field will be more profoundly effected by the quality of the Christianity which is produced in the present generation than by the quantity. If the deep crystal fountains of a living Christian experience be opened in only a few hearts, these pure waters will increase in volume without loss of quality, and will truly prove to be "for the healing of the nations;" but if the springs of the Christian life, though opened in many hearts, be embittered by the waters which still flow from the springs of the old heathen life the stream may increase in volume in its onward course, but the prophecy will fail of fulfillment that "everything shall live whither the river cometh," and another chapter will be written in the long history of a formal Christian church, which has propagated itself on a low level, a little above heathenism, but containing within itself slight power to regenerate the lives of men. The Christian church has once and again suffered serious loss by its own successors. It has gathered multitudes of "converts" from heathenism into its own membership, with but little Christian education or real transformation of life, and always to the degeneracy of its own life, and the eufeblement of its power to impart true life to men.

How then can missionaries propagate the Christian life from the level of their own best religious experience? Not, I believe, by devoting their entire time and strength to the work of winning converts, but by a judicious division of labor between Christian evangelism and Christian edification. A strong, well-balanced Christian character is not a creation but a growth, not an act but a process. As we expect to gather mature fruit from the tiny tree that has just been planted in the soil by the hand of the nurseryman as to

expect to gather the mature fruits of the Christian life from converts just won from heathenism. Men and women thus coming into the church in middle life, come with their capacities, both intellectual and spiritual, stunted and dwarfed by the atmosphere of heathenism in which their lives have been spent; and throughout life, under the most favoring conditions of Christian nurture, the enfeebling effects of heathen heredity and environment can easily be traced.

But it was my thought in this paper not to discuss the general subject of Christian culture, rather to consider one important department of the subject,—the Christian culture of the young in mission schools. All will agree that children in heathen lands have far less of heathenism in their lives to be purged away by Christianity than have those of mature years; they are much more readily impressed with the truth; they acquire more easily a deep and broad and thorough Christian culture, they are more easily separated from the atmosphere of heathenism, which always carries hidden in it the germs of moral blight and disease. In the mission school under the best conditions they are introduced into a warm and invigorating Christian atmosphere; they grow in knowledge of Christian truth and experience of Christian life; they are under government and surveillance, and evil is rebuked with fidelity and love, that it may be cast out of their lives; they see in their teachers and fellow-students illustrations of the graces of the Christian life that command their reverence and stimulate their imitation; they have continually set before them the high ideals of a life that has its end in God and not in self, a life that is lived in imitation of the one perfect Life, that was revealed from heaven for our ensample. I believe that the value of Christian schools as an agency in mission work, is as yet but imperfectly understood by missionaries themselves, and is often seriously misunderstood by the friends of missions. The fault I conceive to be in the general conception of the place of education in Christian lands. The school is too far separated from the church. The young attend school for the training of their intellects; they attend church for the culture of their hearts, if indeed this latter culture is not wholly neglected. In how few schools is there produced and perpetuated a truly Christian atmosphere, in which the spiritual life of the students is equally stimulated in its growth with the intellectual life. So unusual is this that Christianity has only an incidental, and almost accidental, influence upon secular education. In such schools influences are too often operating upon the young mind and heart to build up character along lines that are in antagonism to all that is truest and best in Christianity. Secular education, under such

conditions, is not an auxiliary to the church in building up a noble Christian manhood; rather is it an opponent to the church, causing the young to become indifferent or hostile to its teachings.

Throughout the various ethnic civilizations instruction in moral truth has always occupied a central place in the education of the young; and so the teachings of the ancient sages and religious leaders have had a chief formative influence in the civilizations that have been produced. The instruction given to the youth in the ancient Jewish schools was religious instruction. The command was fulfilled that the great truths of the Divine revelation, communicated by the inspired messengers of God, should be diligently taught to their children and to their children's children. The Roman Catholic church, so far as it has been able, has always kept a directing hand in the education of the youth of the church, and the aim has always been to impart religious instruction and to bring strong religious influences to operate upon the minds of the pupils. If the results have not been satisfactory we need not trace their cause to any error of judgment as to the true end of education, which is moral rather than intellectual, religious rather than secular; more correctly should we trace their cause to religious formalism, to doctrinal errors, to a lack of true religious life. Protestant Christianity has not been unmindful of the importance of keeping control of the education of the young, of teaching them Christian truth along with the impartation of general knowledge, of begetting in them the affections and aspirations and purposes of the Christian life. This direct control of education has been chiefly exercised in the higher institutions of learning; and while I believe that such institutions stand next to the church in their influence upon society, in producing and perpetuating a true Christian civilization, I feel confident that they fall far short of the true ideal of institutions of Christian learning. In how few schools does direct instruction in the history and doctrines of Christianity occupy more than a subordinate place; in how few has the Christian life a pervasive, a dominant influence. The majority of students pass through, and pass out of, such nominally Christian schools without professing the Christian faith. What is the explanation of this partial failure of these institutions to accomplish the chief end for which they were established? Is it not that this end has been half unconsciously subordinated to lower ends, and that the means for the accomplishment of this higher end have been but partially employed? Irreligious students have predominated both in numbers and in influence, and the spirit of the institutions has been secular rather than religious. Christian students have been driven to an attitude of self-defence in their own

school homes against the spirit of religious indifference and of direct opposition to religious things. The cure for this serious evil lies in the direction of giving a more central place in the curriculum of study to moral and religious instruction, and of creating a Christian atmosphere in which the religious life of the students will have its normal and healthful growth.

But if Protestant Christianity has only partially succeeded in exerting its influence over higher education, it has succeeded in still less degree in exerting its influence over primary and intermediate education. Public schools, under the support and supervision of government, are generally thought of as among the most beneficent institutions of our modern Christian civilization. Let us magnify their powerful contribution towards the realization of the noble conception of universal education; but what, let us seriously ask, is the nature of their religious influence upon the minds and hearts of the young? The majority of the students are from irreligious families, and are themselves indifferent to religious things. The rule is that such schools are irreligious in their temper and spirit, and the religious life of Christian students is undermined rather than built up by all the influences that operate upon them. The type of education which prevails in public schools in Christian lands, I must believe, is far removed from that ideal standard of education in which Christianity in its history, its doctrine and its life, occupies a central place in the culture of the young.

It may be replied to the above criticism of the partial and inadequate influence of Christianity upon education in nominally Christian lands that in developing an educational system men must deal with actual conditions, and that it is foolish to talk of ideal conditions. With Christian denominations differing among themselves as to many doctrines to be believed and taught, and with large numbers of men and women indifferent to religious things, it has been necessary to distinguish between religious education and general education, and to commit the first to the care of the Church and the second to the care of the State. All this is freely admitted, but my contention is that in the ideal system of education, religious and general instruction should not be separated, and when the conditions of society have compelled such separation the systems of education thus developed should not be accepted by Christian men and women as a standard of education to be patterned after under altered conditions.

(To be continued).

Notes and Items.

HE following extract from the *Assembly Herald* for November, 1896, expresses the opinions which Mr. Mott, Secretary of the Student Volunteer Movement, formed of Educational Mission Work in India :—

Mr. Mott's
Opinion of
Missionary
Educational
Work.

“ Although a period of four months has elapsed since we left India, may I record among the many impressions made upon my mind while in that wonderful country, a few which are still dominant. Among them is that the *Work of Educational Missions in India is of Transcendent Importance*. We confess that we started on this tour somewhat disposed to look upon educational work as less important than directly evangelistic work. A careful study of the question in four or five mission countries has led us to attach the greatest possible importance to educational missions. No country has done more to deepen this conviction than India. Without doubt educational missions have opened a larger number of doors for the preaching of the Gospel than any other agency. They have furnished the most distinguished influential converts. They have done more than all else combined to undermine heathen superstitions and false systems of belief. They are to-day the chief, if not the only force to counteract the influences of the secular character and tendency of the government institutions of learning. In the interest of the ultimate success of the missionary enterprise we believe that educational missions would be abundantly justified if they were doing nothing but teaching science, history, philosophy, ethics and political economy, in their right relation to Christ. Sir Chas. Aitchison, in urging the church to promote educational missions, reveals the real significance of the subject : “ Now, if ever, is the church's opportunity. If the breach that has been made is filled up—if, in the place of Hinduism, we have Agnosticism or even a positive but unchristian Theistic belief with which physical science is not necessarily in antagonism—the Christian Church will have to do all the sapping and mining over again ; while instead of the crumbling old fortresses of heathenism, we shall have in front of us strong fortifications, held and defended with weapons of precision forged in our own arsenals.” If we would think of doing without Christian colleges and universities in Christian lands what could be more short-sighted and suicidal than to do without them in India ? Nothing impressed us more than the mighty influence of such institutions as the Duff College, the Forman Christian College, the Lucknow Christian College for women, and the Madras Christian College. Institutions like these should be multiplied, and the amount of money expended upon them greatly increased. Occasion-

ally we still hear persons interested primarily in direct evangelistic work speak disparagingly of educational missions. As well might the life-saving service disparage the light houses."

This opinion of Mr. Mott is a very valuable one, as he visited India especially in the interests of promoting the religious lives of the pupils and encouraging them to devote themselves entirely to religious work. It would be expected that he would examine the work of these schools in its bearing upon the evangelization of India, and it is encouraging to know that he has emphatically said, "The work of educational missions in India is of transcendent importance." We have reason to know that Mr. Mott formed the same opinion of the educational work in China.

The above remarks of Mr. Mott suggest the thought that it would be well if all the members of the missionary body would stop criticising the work of our Christian schools and rather try to say all the good of them which they know. There is about as much reason for an itinerant missionary preacher to criticise school work as there is the average globe trotter to criticise the whole work of missionaries and pronounce it a failure. The opinions in both instances are founded upon misconceptions, and yet both are persistently put forward in the face of a mass of evidence which cannot fail to convince any candid mind. As the globe trotter never visits a chapel or school, and yet is able to write paragraphs against them, so, often, missionaries who take no pains to examine the work of our schools and have never spent a single whole day within their walls, so as to catch their spirit, are the ones most ready to offer objections and suggest mistakes. We venture the opinion that a careful examination of any well-conducted school will be enough to make any warm-hearted Christian an earnest advocate of its importance and values. The aim of our schools is the same one which pervades all Christian work—the bringing in of the Kingdom of Heaven. In this great effort let all work be in harmony and let us learn to "bear one another's burdens and so fulfill the law of Christ." There is room for all methods of work, and all will have their part in the grand victory. It is safe to say that our schools will be of general help to all missionaries just in the proportion that each one allows them to be. The hand that works cannot say to the eye which furnishes intelligent guidance of its work, "I have no need of thee."

A new translation of Loomis' Astronomy has been made by Prof. Russell, of the Tung Wén College, Peking, and has been printed from the government press. It is uniform in size and type with the Physics which Dr. Martin issued several years ago, and is sold for \$2.50. It is bound in sixteen

Russell's
Astronomy.

volumes, which are all enclosed in an ordinary Chinese cloth cover. The name which has been chosen for the title is Sing Hsioh Fah Rén (星學發軔), and in this Prof. Russell has shown good judgment. The term Sing Hsioh seems much more appropriate for astronomy than the one commonly used, Tien Wen (天文). The work of translation has been well done, and a good text-book has been produced. The use of the Chinese numerals, instead of the Arabic, has made the work of printing more laborious, and has greatly enlarged the size of the book. The edition of Loomis which has been used is different from that used by Prof. Hayes, so that each work has a value of its own. This new publication ought to be in every school which teaches astronomy, for although its cost will prevent its being purchased as a class-room book it will be of great value as a book of reference.

Our Book Table.

The *Friend of China*, the organ for the suppression of the Opium Trade, for Oct., contains, as frontispiece, a fine likeness of Dr. Legge, Professor of Chinese in the University of Oxford and Vice-President of the above Society. The Table of contents is as follows:—

- I. Frontispiece.
- II. Summary—Opium in Formosa, Li Hung-chang's Visit, &c.
- III. Li Hung-chang and the Opium Trade.
- IV. Sir James Lyall's Memorandum—the Opium War.
- V. The Medical Debate in London.
- VI. The Treatment of Opium Smokers.
- VII. The Wresting of Medical Evidence.
- VIII. Side Lights from Current Literature.
- IX. Obituary.

義釋日主. *An Exposition of the Sabbath*, by Rev. J. C. Hoare, M.A.

Monogamy and the Sabbath are twin institutions, as both were ordained before the fall. True conjugal relation finds its best expres-

sion in families and countries where the Sabbath is observed, and no individual or nation can prostitute the one without jeopardizing the other. The elect of God, who have been lifted up by the mediatorial death and resurrection of Christ, hail with delight the Lord's Day, replete with new meaning, and the Christian church can no more tolerate Sabbath breaking than it can polygamy. Every true child of God ought to guard the holiness of the Sabbath as jealously, zealously and carefully as he does the sanctity of the marriage tie.

The writer of the book before us plunges in *medias res*. He assumes no unverified hypothesis, but proves clearly from Scripture that the Sabbath, which was first instituted in the Garden of Eden, was intended to be of lasting obligation. The Law promulgated on Sinai was principally a reiteration of what had been given to man at the first. This is evident from the example of the patriarchs and others anterior to Moses.

Then he shows how the day was connected with the Sabbatical year,

and points out the Divine sanctions for its observance. Each commandment of the decalogue is of equal validity, and the author demonstrates the fact that all the prophets who foretold the Redeemer, made repeated reference to the Sabbath in connection with the Messianic reign.

When Jesus came He found the day profaned by the pernicious and puerile traditions of the Pharisees, who, disregarding the joyful spirit of the Law, bound themselves in fetters of the strictest literalism. Our Savior severely rebuked them both by example and precept. He healed the sick on the Sabbath in a great many instances, and otherwise demonstrated that works of necessity and mercy are not to be forestalled by false interpretations of the Scripture. Considerable space is given to Mark ii. 27.

One chapter is devoted to the Practice of the Apostles on the Lord's Day, and another to the usage of the church *ab initio*, as set forth in the writings of Clemens Romanus, Pliny the younger (外
敵人也), Tertullian, Constantine and others up to the present time.

The conclusion is fairly drawn that the apostles, moved by the Spirit, changed the time to the first day of the week, which the church has always observed, not in the former servile way as under the Old Dispensation, but in a free spirit; for the Sabbath was made for man and not man for the Sabbath.

The author urges the Chinese Christians to follow the example of Christ, His apostles and the church, in order to render this holy day a real benefit to the people, and not to use it in such a manner as to repel men. In summing up he, among other matters of equal importance, cautions all Christians against trusting to external rites for salvation instead of in the merits of the sacrificial

death of Our Lord. He enjoins upon those who have the care of souls the greatest tact in dealing with converts and teachers.

The book consists of 11 chapters and 25 Chinese pages; it is written in easy *Wén-li*. We take pleasure in recommending it, and embrace this occasion to express our sincere gratitude to God that the grand old church of England, as represented by Brother Hoare, stands firm in this article of our common faith, "which was once delivered to the saints."

S. I. W.

The Mystery of the White Snake. A Legend of Thunder Peak Tower. Translated from the Chinese by Samuel L. Woodbridge. Published at the North-China Herald Office, Shanghai. Fifty cents.

"Thunder Peak Tower" is a well known structure in the neighbourhood of Hangchow, which dates from the 10th century, and the tale of the White Snake seems to be a very popular one.

After years spent in meditation among the caverns of Sze-chuen, where she had acquired a great deal of supernatural lore and gained magical powers, the White Snake grows weary of striving for perfection and determines to seek her fortune elsewhere. Becoming a beautiful maiden she seeks the young man, who in a former state of existence had rescued her from a beggar, who was about to kill her, succeeds in marrying him and commits a variety of crimes to aid him in his business affairs; steals silver from the office of the city magistrate and curios from the imperial palace, poisons the populace of Soochow and destroys Chinkiang with a flood. By these crimes she of course involves her lover in great difficulties, and several times is on the point of being detected as a witch. Her association with Thunder Peak Tower was by making and breaking

a vow to the God of the North Star. As she came floating along from Sze-chuen on her cloud chariot she found unluckily that the celestial high-way had been reserved that day for the God of the North Star, who was going to Heaven to report. He was most angry on meeting her, and demanded her business. She declared she was going to consult the Goddess of Mercy in the southern sea. He made her swear that this was true before he let her pass. She swore and said: "If I am not speaking the truth let the Thunder Peak Tower crush my body." Of course she paid no attention to her oath, and in due time, in accordance with the Buddhist doctrine of *Karma*, judgment overtook her. She was put under Thunder Peak Tower, from which, after twenty years, she was finally released by the merit of her son, who had of course become the senior wrangler of the empire. The story is one of the best Chinese tales we have read, and Mr. Woodbridge has rendered it in most worthy style. One difficulty in the way of translating a Chinese story, so as to make it interesting to Western readers, is the disposition of proper names, which are apt to appear uncouth if not unpronounceable. Mr. Woodbridge has managed this very skillfully, translating some and transliterat-

ing others, in each case making the name appropriate and attractive. That the story abounds in the marvellous needs hardly to be said to any one who has read Chinese tales. Gods and demi-gods, wizards and witches appear and disappear with the greatest ease, and charms, and potions, incantations, magic bowls and wands and all the powers of sorcery are drawn upon to carry the plot to its end. Mr. Woodbridge calls attention in his introduction to this craving of the Chinese mind for supernatural wonders.

This abnormal craving he likens to a feverish condition, and says of it: "In order to render the native intellect capable of receiving and assimilating true knowledge the fever above mentioned must first be reduced. We believe that the plain Gospel of Jesus Christ, with its long train of benevolent effects upon the world and mankind, will clarify the mind of the Chinese as well as accomplish the farther reaching and more enduring result of saving their souls."

Those who are interested in the folklore and superstitions of the Chinese will find material for reflection in the "Mystery of the White Snake," and all readers will enjoy the fascinating fairy tale, which is worthy a much better setting than it finds in the unpretentious pamphlet form in which it is published.

E. T. W.

Editorial Comment.

THE Rev. Gilbert Reid writes us as follows:—If any of the missionaries in any place would like to have any assistance in meeting officials who may be going from Peking, and whom I may know, I should be glad to hear from them. Also, I should be pleased to be introduced to the official friends of any coming to Peking.

SOME time since we received a translation of an article in one of the native papers on the attitude of the foreign missionaries towards the native preachers and helpers, etc., complaining that the foreigners were proud, overbearing, and some of them "always thinking evil of the Chinese Christians, always discussing their short-comings, ne-

ver considering his own bad points for an instant, never examining the pride of his own heart." There are other missionaries who spend a good deal of money upon themselves and their homes, but who are always trying to get the Chinese to live upon just as little as possible—and more in the same strain. A friend sent us this for publication in the RECORDER. We do not like to print it all, as it is a snarl rather than a just complaint. In spite of all that the missionary can do there will of necessity be a great difference between him and the native pastors and teachers. What seems deprivation and hardship to us is often luxury and ease to them. We may approximate their mode of life to a certain extent, and so far as we can do this without detriment to health and our own mental and spiritual well-being we should doubtless do so. But still there will be more or less of a gulf. We may do much, however, by way of sympathy and affection to bridge this over. There is no doubt a substratum of truth in what the native brother has written, and every true missionary should seek to find wherein he has been at fault and strive to bring about a real *entente cordiale* between himself and his native brethren. Perhaps more of the "meekness and gentleness of Christ" would be a great help.

* * *

SOME of the products of missionary enterprise are at times a surprise and a perplexity. According to the *China Gazette* of Jan. 7th the city of Chicago, in the United States, is to be the scene of a remarkable Oriental revival, in which it is hoped

that a large part of the city will be converted to Confucianism! The principal figure in the new propaganda is one Wong Ching-foo, who is designated as "one of the most progressive Chinamen in the United States Originally a political refugee from China Author of a paper in the *American Review*, 'Why I remain a Heathen,' etc." In reality, Mr. Wong owes all his ability to missionaries.

Originally a homeless waif he was taken in charge by a missionary, who educated him, took him to America, where he was taught English, in which he made good attainments, and where he used to lecture on missions, not always, it was noted, with a strict regard for the truth. For some twenty years he has been going about the United States, sometimes posing as a Christian, sometimes as a Confucianist, sometimes an editor, at times a lecturer—anything to turn—not a penny, but a dollar. He defrauded the Mission Press, Shanghai, out of some \$80 several years ago, under a *nom-de-plume*, and has since been heard of in various places as negotiator for wonderful and invaluable Chinese libraries for educational and philological institutions, in which he has not hesitated to make the most bare-faced assertions which were without a shadow of truth. Such is the man who is to evangelize to Confucianism the inhabitants of the modern city of Chicago.

* * *

ALL missionaries will feel under personal obligations to Mr. Jernigan, the United States Consul-General at Shanghai, for the very kind and appreciative words which

[February,

appear in our present issue, which we reproduce from a home paper. Statements like these, made by one in such a position, and who had such abundant opportunities for observation, and who has improved them, serve as an offset to the many absurd and wholly unfounded statements made about missionaries and their work by those who know nothing and care less as to the conversion of the Chinese.

* * *

AMONG the volumes of the "Keswick Library" there is one of special value and interest. It is by the Rev. C. G. Moore, and is entitled *Things which cannot be shaken*. The chapter headed, "Leave the Miserable to Him," contains not a few timely truths, pointedly put. The love of the sensational, which has taken hold upon many Christians, is turning many away from the path of quiet, purposeful obedience to the plain commands of the Lord. In many directions there is a spirit of *fussiness*, which surely betokens feebleness. And, as is inevitably the case, the spirit of *fussiness* is allied with a spirit of *censoriousness*. Those who go forward steadily and unostentatiously with their God-given work, are spoken of as lifeless, as wanting in earnestness. It seems to us that one of the most obvious needs of the Church of Christ in these days, is to give full heed to the direction, "Whatsoever He saith unto you do it," and, in the "quietness and confidence" of strong and buoyant faith, to "leave the miracle to Him," that He may "manifest forth His glory."

A CLEVER article in a recent number of the *North-China Daily News*, advocates "social intercourse and amusements" on the Lord's Day, and protests strongly against asceticism in religion. But for the evident earnestness of the writer we should have been disposed to regard it as a piece of subtle and cutting irony. It would be difficult, if not impossible, to discover any trace of asceticism in the religious life of the great number of foreign residents in the Far East. We believe in the necessity of healthful recreation, and on that *very ground* we would maintain the sanctity of the Lord's Day. Our spiritual powers require recreation, not less than our physical.

"The world is too much with us,
Buying and selling we lay waste our
powers."

Unspeakably precious is the regular recurrence of the Rest-Day, when we can withdraw ourselves from the common round of business and pleasure and "renew our strength" for the battle and burden of life by "waiting upon the Lord." "Bodily exercise profiteth a little, but godliness is profitable unto all things, having the promise of the life that now is and of that which is to come." While appreciating what the article has to say upon "not neglecting our higher duties" we feel that the exhortation of the apostle is "worthy of all acceptation," *Exercise thyself unto godliness.*

* * *

ONE of the means of fulfilling a truly apostolic ministry, which is not nearly enough employed, is that of Christian letter-writing. Many who cannot be brought under the influence of the preaching of

the Gospel, and who are not affected by ordinary tracts or leaflets, might be touched by a friendly testimony and appeal conveyed to them in the form of an 'epistle.' And there are some whose hearts are aglow with love to Christ and the souls for whom He died, who, although unable to engage in ordinary Christian effort, might in this way find an outlet for their zeal and godly fervour. Letters so written should be earnestly prayed over, and they should always be signed with the writer's name.

Anonymous letters are nearly always considered offensive. No Christian can be said to have a

message from God for another unless he is prepared to deliver it, without any resort to the "cowardice of anonymity." Some of the most saintly and successful of all the servants of God, have accomplished their most and best by letters, every phrase and line of which breathed the spirit of Christian love and compassion. The question, whether the pen is more powerful than the sword, has often been discussed; but there is no question at all that by the wise and prayerful use of the pen we may wield the "Sword of the Spirit."

Missionary News.

RESOLUTION.

Whereas we, the West Shantung Presbyterian Mission, deeply deplore the evils of the present practice of using different terms for God, and whereas it is our conviction that mutual concessions can be made without serious difficulty or yielding of principle, therefore be it Resolved, that we publish in the RECORDER our earnest desire for the agreement of the missionary body in China upon one term for our God.

The Annual Conference of the Fuhkien Mission Church Missionary Society has just been held at Foochow, and the reports of the work given by the various pastors, catechists and others were almost uniformly of a very encouraging nature. Not only has the deplorable massacre at Hwa-sang not retarded the

work but, as is so often the case, it seems rather to have impelled it forward, so that the returns of the Mission for 1896 show an increase of no less than 25 % in the total number of adherents, i.e., 20,000 against 15,000 in 1895. The number of baptisms (1072) is larger than ever before, and the native subscriptions have advanced some \$3000. The city of Foochow, hitherto very barren of results, has produced eighty converts during the year, two or three of whom are prominent men, one being the head of the Taoist priesthood in the city and another a colonel in the army.

Your readers will rejoice with us at this bright outlook and feel as we do that the volume of prayer which has ascended to God for this province, has indeed been answered.

L.L. LLOYD.

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STATISTICS OF ENGLISH BAPTIST MISSION FOR THE YEAR 1896 FOR THE PROVINCE OF SHANTUNG.

	Totals.
Foreign missionaries in residence at Ch'ing-chou Fu and Chou-p'ing—11 married and 2 single missionaries (4 absent on furlough) and 5 Zenana Mission ladies	18
Stations worked from the two centres—Ch'ing-chou Fu and Chou-p'ing	312
Native Christians in membership in Ch'ing-chou Fu and Chou-p'ing	3242
Baptized during the year in Ch'ing-chou Fu and Chou-p'ing	471
Supported by native Church in Ch'ing-chou Fu and Chou-p'ing—4 pastors, 10 elders, 1 evangelist, 4 Bible women	19
Subscriptions from Christians for church purposes (returns not complete) £134, Mex. \$1200	
Native staff paid by Mission— Assistants and teachers in boarding-school and institute, 6 ; evangelists, 22 ; aided preachers, 17 ; medical helpers, 8 ; Bible woman, 1 ...	54
Training institute for men— students ... "	62
Boarding-school for boys— scholars	69
Village schools for boys, 74 ; for girls, 5	79
Scholars in schools—boys, 757 ; girls, 44	801
Medical returns for Ch'ing-chou Fu and Chou-p'ing— Dispensary patients : Males, 21,970 ; females, 10,503 ; hospital in-patients, 344 ; poisoning cases, 147 ; other special cases, 152 ...	33,116
Visitors to museum ...	104,055

R. C. FORSYTH.

THE ANTI-OPIUM LEAGUE.

The following Committees have been appointed:—

Soochow.

Hampden C. DuBose, D.D., *Chairman.*

Rev. J. N. Hayes, *Secretary.*
W. H. Park, M.D.
J. R. Wilkinson, M.D.
Rev. Jos. Bailie.
Mr. J. W. Paxton.
Rev. D. L. Anderson.
Rev. T. A. Hearn.
Dr. Margaret Polk.

Changsoh.

Rev. J. B. Fearn, M.D.
Mrs. Anne Walter Fearn, M.D.

Shanghai.

Rev. A. Elwin, *Chairman.*
C. N. Caldwell, *Secretary.*
A. P. Parker, D.D.
H. W. Boone, M.D.
R. T. Bryan, D.D.
Rev. E. Box.

" G. F. Fitch.

Kiukiang.

Rev. D. W. Nichols.

Huchow.

Rev. G. L. Mason.
Kashing.

W. H. Venable, M.D.
Sinchang.

Rev. P. F. Price.

Wusih.

Geo. C. Worth, M.D.
Kiangyin.

Rev. R. A. Haden.
Capt. John Jurgens.

The Soochow Committee suggests that with a view of organization a general meeting be held in Shanghai on the evening of Wednesday, April 7th. It is desirable that delegations be sent from the larger centres, and the cities which have only small missionary communities are specially requested to send at least one delegate. Let the three thousand missionaries unite heart and hand in this movement.

HAMPDEN C. DUBOSE.

REPORT ON THE OBSERVANCE OF
THE LORD'S DAY.

1. We believe that Sunday is the Lord's Day, the Christian Sabbath, and that to observe this day is to keep the Fourth Commandment.

2. We believe that Chinese Christians ought to be taught that the Fourth Commandment is binding upon them, and that, therefore, they ought to observe the Lord's Day.

3. We believe that their personal piety and influence for Christianity will be seriously affected by the manner in which they observe the Lord's Day.

4. We greatly fear that the Chinese Christians do not observe the day with as much care as they ought, and that renewed efforts for improvement in this direction are greatly to be desired.

5. We realize that the proper observance of the day is very difficult for those who have had little or no Christian training, whose neighbors and associates are heathen and pay no regard to the Sabbath; therefore we cannot expect them to attain at once to that careful observance of the day which we learned from our Christian parents.

6. But we think that missionaries should faithfully and patiently teach them their duty in this regard, not so much laying down hard and fast rules, but carefully distinguishing between things necessary and unnecessary on the Lord's Day, and in every way possible should strive to help them to a proper regard for the day, trusting that their consciences, instructed in God's Word and enlightened by the Spirit, will gradually lead them to due strictness in Sabbath observance.

7. Especially do we think it important that missionaries should set before the native Christians a helpful example, being careful to do nothing which would diminish their high regard for the day, or

make it more difficult for them to observe it properly.

G. W. GREENE.

ANHUEI PROVINCE.

The work of the Lord in the *Chu-chen* district is being enthusiastically carried on. The daily preaching in the chapel and the sale of Christian and scientific literature is producing a deepening impression. The services are well attended. Ever since the arrival of Rev. A. F. H. and Mrs. Saw we have been able to realise the joy of "abounding" in the blessed work. The boarding-school and pastoral work in the city is in the hands of Bro. and Sister Saw. We share the evangelistic work, and the dispensary work continues to offer many opportunities of Gospel witnessing. Monthly church meetings have been instituted, and seem to be both appreciated and helpful.

The Lord is blessing the other branch of the work in *Kwan-wu-huei* and *Yu-ho-tsz*, and the native Christians through trials, temptations and many hindrances seem to be growing in grace.

It is my privilege to go to the country church, a distance of forty-five *li*, every Saturday, and take the services of the Lord's Day. The adjoining Chinese inn is kept by one of our brightest Christian women, and the travellers resting for the night, are always invited by the ringing of the bell and by a personal "請各位可以過來聽聽道理." They hear the Gospel preached both by the native evangelist Shi and by a foreign missionary, and sometimes by his wife. The preaching hall at *Kwan-wu-huei* (a distance of seven *li* farther on the high road) is a new enterprise. We are aiming to introduce a book-room there for the sale and distribution of the excellent literature published by the Society for the Diffusion of Christian and General Knowledge.

In the prefectural city we have just been working with the students, who have been attending the examinations, and have been able to do a little Bible distribution and much personal and conversational preaching. The students are a hard set to win over to Christianity. They cling with rigid pride to the traditions of an ancient and effete civilisation, and though bound to admit their ignorance of true scientific knowledge they are content to be slaves of hereditary and ceremonial philosophy.

But we must preach Jesus, and preach *Jesus only*, for He is the light,—the true light which lighteth every man that cometh into the world.

W. R. HUNT.

THE HING-HUA CONFERENCE,
FUH KIEN.

By Rev. W. N. BREWSTER.

On the morning of Nov. 26th Bishop Joyce opened the first session of the Hing-hua Mission Conference, being the three southern districts of the Foochow Conference of the Methodist Episcopal Church. The Hing-hua prefecture lies on the coast half way between Foochow and Amoy. It has a distinct dialect of its own. The work of the Methodist Episcopal Mission began here over thirty years ago. During the period, from the early sixties to 1890, no foreigner lived in Hing-hua. There was generally a native presiding elder, and the missionary in charge, living in Foochow, made more or less extended and frequent trips over the work as time and other duties would permit.

Much useful and fruitful work was thus done by Drs. Maclay, Baldwin and Sites, Revs. Ohlinger and Plumb and others.

But it became manifest that the work needed a more thorough supervision than it could receive in

this way. The dialect being different from the Foochow, few of the missionaries could use it effectively. In 1890 the writer was transferred from Singapore and appointed to Hing-hua, with his wife, being the first foreign residents there. The Rev. T. B. Owen has been here for a year studying the language, and is appointed to open the inland station of Ing-chung. The Rev. F. Ohlinger, formerly of Foochow and Korea, has also been here, rendering invaluable aid for the past year.

Miss Wilson, of the Woman's Board, has been here for nearly four years, and Dr. Julia M. Donahue nearly two years. Miss Trimble has had part of her work here much of the time for several years. Miss Wells arrived a year ago.

Although the foreign workers have been few in number, and still are comparatively few, God has greatly blessed their labors, and the year just closed has been memorable for the great spiritual advance made by the native church. Early in the year we began to hold short camp-meetings at the various village centres, beginning generally on Thursday evening and closing Sunday evening; holding four services a day, beginning with a before-breakfast prayer-meeting. Nearly a score of such meetings have been held. Many hundreds have been clearly converted in these meetings, and the spiritual life of the whole church has been greatly quickened.

That the work in this line has been deep and genuine is manifest from the marked advance in

Self-support.

Last year the three districts, now forming the Hing-hua Mission Conference, raised for pastoral support \$1283.74 Mex.; this year \$2432.12, or an advance of \$1148.38, being an increase of nearly 100%.

In addition to this a Home Missionary Society has been organized.

It was begun by some of our most zealous native helpers toward the close of the last Conference year. Nearly \$300 was given in 1895. This year there has been great enthusiasm about this collection, and the sum of \$1431.78 has been raised.

This home mission money is to be used to aid in opening new places and supporting weak ones during the coming year; so that it applies directly to pastoral support. So that the aggregate increase of money raised for pastoral support, including the home mission collection, reaches \$2283.00, or about 145%.

Another such advance this year, and our native preachers will be entirely supported by the native church.

There has also been a healthy increase in membership of 380 full members and 634 probationers, or a little over one thousand altogether.

The year has been one of solidifying rather than expanding. The indications are that there will be a very large increase in the near future.

The above increase in numbers and in self-support is especially gratifying, in view of the fact that rice was almost at famine prices for half the year, and the dread Black Plague has been raging in many parts of our territory, and an organized effort has been made to break down Christianity.

The Conference Session

was memorable. Bishop Joyce made every session a season of spiritual blessing and profitable instruction as well as of inspiration. The Sabbath will indeed live in history. Nearly one thousand people were crowded into the Jesse Lee Memorial Church, which is the largest Protestant church in the province. The power of God came down upon preacher and people. In the testimony meeting 161 persons took part, of whom fifty-nine were women.

In the afternoon after the ordination service the Bishop held a short praise service, and over one hundred spoke in about thirty minutes.

A few of the statistical items not given above are:—

Ordained Preachers	27
Unordained ,,	64
Members	2071
Probationers	3557. Total 5628
Adults baptized during the year	877

Our watchword for the year 1897 is, "Three thousand souls for Christ."

ANNUAL MEETING OF THE PRESBYTERY OF SHANTUNG.

The annual meeting of the Presbytery of Shantung, China, took place at Wei-hien, November 7th, at 7.30 p.m., and continued for five days. The meeting was opened by the retiring moderator, Mr. Chou Li-wén. Rev. Paul D. Bergen, of Chefoo, was elected moderator for the year. Owing to the division of Presbytery this year by the General Assembly only the eastern and central portions of the province were represented. The western and southern portions had formed themselves into the Presbytery of Chi-nan. At this meeting there were twenty-nine churches represented; there were ten ordained ministers and twenty-five elders. The meeting was very harmonious. Beside the regular routine business three candidates for the ministry were taken under the care of Presbytery. An overture was also prepared to petition the General Assembly to divide off a mandarin-speaking Synod of North China, the boundary of which would extend north of the Yang-tze-kiang. Hitherto there has been one Synod of China, extending from Peking to Canton and meeting once in five years. The great distances to be travelled, involving much time and expense, the mutual unintelligibility of the

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northern and southern dialects, which made interpreters necessary, so that all business had to be transacted in three or four languages, were some of the more important reasons urged for this step.

For several years past the ordained native ministers were supported out of a fund formed by the contributions of all the native Christians in the province. Some of these ministers have become settled pastors, and the scheme has become unnecessary since last year. The Presbytery decided that in the future the contributions of the church members were to be used toward the support of the theological student, or evangelist working in their district, or for defraying the expenses of inquirers' classes.

As to the condition of the church in general this year, the following copy of the narrative of the state of religion will give a fair and succinct account:—

*Narrative of the State of Religion
of the Presbytery of Shantung,
China, for the Year 1895-96.*

In the history of the Presbytery this year is characterized in the first place by the fact that it is more limited in extent and representation than hitherto, because of the dividing off of the new Presbytery of Chi-nan by the action of the General Assembly of 1896. The church in the bounds of this Presbytery now numbers 4095 communicants.

In general, the state of the church this year differs from previous years in the circumstance that the native Christians have suffered severely in many parts from the destruction of their crops by a typhoon, by hail, and some lost their all by the overflow of the Yellow River, "China's Sorrow."

While there has been some persecution in certain districts, yet on the whole, we rejoice to say, it is on the decrease.

In certain parts the French Roman Catholics have been very active, creating disturbances in the church, and by promises of pecuniary and of other advantages succeeded in seducing some of the more unstable members to leave our church and enter their own.

As to the religious and spiritual state of the church this year there seems to be a process of sifting going on, the cases of discipline exceeding those of last year. This rather low spiritual state is due partly to the fact that there has been a great lack of workers, so that portions of the field have necessarily suffered from neglect.

To raise the spiritual tone of the church a number of revival meetings were held at different points and with most beneficial results. On the whole the church shows signs of prosperity and progress as is indicated by the increased number of enquirers, and the number of additions to the church this year numbering 469, or as many as were reported for the *entire* province last year. A most encouraging feature also is the marked increase in the amount of contributions this year, which reached the sum of \$1560.30 Mexican, which is the highest point yet reached in the history of the Presbytery. Not only have most of the native pastors been entirely supported by their church members, but also theological students and evangelists, by the Christians among whom they laboured. We would therefore in earnest prayer look to the Lord of the harvest to raise up for us more laborers, to strengthen the hands of those already engaged in the work and to quicken and deepen the spiritual life of our entire church through His Almighty Spirit.

W. O. ELTERICH,
LI PING-I,
TUNG LI-TSUNG, } Committee.
Wei-hien.

Diary of Events in the Far East.

January, 1897.

4th.—The Customs' revenue at Shanghai in 1896 was over a million taels larger than in any previous year.—*N.-C. D. N.*

5th.—A correspondent of the *North-China Daily News* says: The Peking Railway is making good progress. Passengers and goods are now being carried to Yang-tsun, a station 18 miles distant from Tientsin. All the material for the permanent way has now come forward, and strong hopes are entertained that 1897 will see through traffic to the capital. Mr. C. Kinder, accompanied by Mr. Bourne, starts immediately to survey the district between Polo's Bridge and Pao-ting Fu. This is to be the first northern instalment of the Hankow line.

6th.—The *N.-C. Daily News* publishes its ten thousandth issue. The first number appeared June 2nd, 1864, the editor being the late Dr. R. R. Alex. Jamieson.

Shanghai, 6th January, 1897.

Rev. Y. J. ALLEN, D.D., LL.D.

DEAR SIR:—

Some time ago I had the pleasure of complying with your request to take proper steps for presenting your work to His Majesty the Emperor of Japan. It is my agreeable duty now to communicate to you that I have been directed by Count Okuma, Minister for Foreign Affairs, to inform you that the publication reached its distinguished destination through the hands of the Minister for Imperial Household, and to convey to you the sense of high appreciation for the presentation.

With the best regards and considerations, I beg to remain, my dear Doctor,

Your humble servant,

(Signed) S. CHINDA,

*H. I. J. M.'s Consul-General,
Shanghai.*

9th.—We are indebted to Senor Navarro, Spanish Consul, for a copy of the following telegram received on the 9th from the Governor-General of the Philippines:—

The rebels of Bataan have been routed. Our troops took an entrenched village and killed 61.

After a hard fight the insurgents, under the command of Llanera, were also routed at Sibul, Balacan, and the troops took the encampment, arms and ammunition, and killed 58 (counted) and many others whose number it was impossible to ascertain on account of the thickness of the woods.—*Hongkong Daily Press.*

12th.—A correspondent of the *N.-C. Daily News* says:—

A great fire broke out in the British Concession of Tientsin in the early morning of the 12th of January, when the large blocks of premises formerly known as Collins's store and godowns, but recently occupied by the Tientsin Trading Company and by Messrs. Arnhold, Karberg & Co., were completely burned out. The fire was a most imposing affair as a spectacle, and of course created a profound impression in our community, which turned out almost en masse to see it. There was happily no loss of life, and it is generally understood that the buildings and goods are fairly well covered by insurance.

14th.—By the courtesy of Sir Claude MacDonald, H. M.'s Minister at Peking, we are enabled to publish the following extract from Consul Bourne's report:—

On our arrival at Ichang I heard that there had arisen between Yun-yang-hsien and this place (Wan-hsien) a very serious rapid on the Yang-tze, that was completely blocking the river, and by which our progress by water would be stopped.

On the 7th instant we left Yun-yang at 6 a.m. and reached the new rapid at noon.

It is situated in latitude 30 deg. 54 min. 30 secs. and in estimated longitude (from Blakiston's Chart) 109 deg. 16 min., about half-a-mile above a small rapid called Ta-chang.

There was formerly no rapid here and no houses. There is now much the worst rapid in the Yang-tze, over which junks can only go empty, and even so with the greatest danger. All junks, whether bound up or downstream, have to be emptied and their cargo carried at least half-a-mile. No steamer could ascend this rapid. The rapid was formed at 10 p.m. on the 30th of September last by a landslip that occurred after forty days of rain; and since that date a hundred junks and a thousand

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men are said to have been lost.—*N.-C. D. N.*

19th.—The Joint Telegraph Companies yesterday morning received a telegram from Foochow as follows:—“Severe earthquake here this morning, at six o'clock. Direction about north and south.”—*N.-C. D. N.*

Sharp shocks were also felt at Kiukiang and Wuchung on Jan. 5th, accompanied by bursts of heavy rain.

22nd.—The Annual Meetings of the Chinese Tract Society are now in session in Shanghai. The Board of Trustees met yesterday afternoon at the residence of the Rev. Dr. Farnham, and, as usual, was well attended. The annual reports of the Secretary and Treasurer were pre-

sented, and gave a good account of the year's work. The following persons were elected to fill vacancies on the Board:—Rev. R. T. Bryan, D.D., Rev. A. P. Parker, D.D., Rev. H. C. DuBose, D.D., Mr. A. J. H. Moule, Mr. Tae Diau-heu and Mr. Dzung Ts-kok.

Drs. Bryan and Parker were elected Vice-Presidents and the Rev. Y. K. Yen was elected Recording Secretary.

The Society has printed nearly four thousand dollars' worth of books and tracts during the year, and the number of books and leaflets sent out amounts to 237,995 copies.—*N.-C. D. N.*

24th.—The annual sermon of the Chinese Tract Society, preached by Rev. H. C. DuBose, D.D.

Missionary Journal.

MARRIAGES.

AT Pao-ning, Si-ch'uan, on December 8th, Mr. T. A. S. ROBINSON, to Miss RACHEL GALWAY, both of C. I. M.
AT the Basel Mission, Hongkong, Dec. 31st, 1896, by Rev. G. Reusch, Rev. C. E. HAGER, M.D., A. B. C. F. M., to Miss MARIA VON RAUSCH, of the Basel Mission, Hongkong.

BIRTHS.

AT Canton, Dec. 13th, 1896, the wife of Rev. C. A. NELSON, A. B. C. F. M., of a daughter.
AT Liao-yang, Manchuria, on 24th Dec., 1896, the wife of Rev. J. M. GRIEVE, M.A., M.B., C.M., United Presbyterian Church of Scotland Mission, of a son.
AT 18, Peking Road, Shanghai, on the 8th of January, 1897, the wife of Mr. GILBERT MCINTOSH, of a son.

DEATHS.

AT Seoul, Corea, on New Year's Day, of exhaustion following upon erysipelas, ALEXANDER GORDON, aged 3 months and 22 days, the only son of Alexander and Annie Holmes Kenmure.
AT Chemulpo, Korea, on January 3rd, of septic inflammation, Dr. F. B. MALCOLM, formerly of the American Baptist Mission, Sz-chuen, and latterly in charge of the medical work of the S. P. G. at Chemulpo.

ARRIVALS.

AT Shanghai, January 1st, Mr. C. HOWARD BIRD, B.A., and Miss R. C.

ARNOTT from England for C. I. M.; Rev. W. R. STOBIE, for Methodist Free Church, Wenchow.

AT Shanghai, January 6th, Miss E. L. MCKNIGHT, Rev. W. F. JUNKIN, Rev. J. M. BLAIN, for Southern Presbyterian Mission; Miss HELGA KRAMSTAD, for I. M. Alliance, Wuhu.

AT Shanghai, January 18th, Rev. C. T. COLLYER, wife and child, of M. E. Mission, South (returned), for Seoul, Korea; Rev. E. C. NICKALLS, wife and two children, for English Baptist Mission, Shantung.

AT Shanghai, January 19th, Rev. W. A. CORNABY, wife and three children (returned), Rev. H. P. SUTTON and Rev. G. and Mrs. MILES, for Wesleyan Mission; Mr. and Mrs. ROBERT STEPHEN and family, returned (unconnected).

AT Shanghai, January 23rd, from New Zealand, Mrs. ANDERSON, Misses MOORE, FRASER and SMITH, for Church of Scotland Mission, Ichang.

DEPARTURES.

FROM Shanghai, on December 23rd, Mr. and Mrs. E. E. GIFFEN (C. I. M.), for California, U. S. A.

FROM Shanghai, on January 2nd, Miss R. A. F. BOX (C. I. M.), for Australia.

FROM Shanghai, January 9th, Dr. R. SWALLOW, Ningpo, Methodist Free Church, for England.

FROM Shanghai, on January 16th, Mr. and Mrs. W. S. STRONG (C. I. M.), for Australia.

FROM Shanghai, January 20th, Rev. W. H. COSSUM, American Baptist Mission, Ningpo for U. S. A.

